Conjugium Conjurgium:

Or, ſome Serious

CONSIDERATIONS

ON

Marriage.

Wherein (by way of Caution and Advice to a Friend) its Nature, Ends, Events, Concomitant Accidents, *&c.* are Examined.

By *WILLIAM SEYMAR* Eſquire.

Fœlix quem faciunt aliena pericula cautum.

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Nature's Secrets

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TO THE READER.

NO wonder, if in this inquisitive Age, the Authors Name, Quality, the Reasons of his writing this Tract, &c. be enquired after; and, perhaps to the most Scrutinous and Ingenious, should his disposition be known, and his affection to the FEMALE SEX, *That he had been Married himself, That he was an Indulgent Husband,* &c, *It would seem strange to see him in this Mascarade, and so far differing from his own Writings. But Sir, whoever thou art, I may take that same liberty to tell thee (with that Dunstable fellow in* Plutarch, *lib.* de

Curioſitate, *when one would needs be prying into what he had in his Baſket*, Quum vides velatam, quid inquiris in rem abſconditam. *'Tis a piece of ill-breeding to ſearch into what is concealed. wherefore thinkeſt thou I do abſcond my ſelf if I would be known? If thou likeſt what I have ſaid, be contented; if thou doſt not, know I wrote it to pleaſe my ſelf (by way of advice to a Friend) not thee: thou mayeſt go read ſomewhat elſe. It may be I wrote it to try his Wit, or my own, or thine*; *as* Eraſmus, *though wiſe, wrote in the* praiſe of Folly. Cornelius Agrippa, *of the* vanity of Learning, *though a Learned man himſelf. And* Cardan *an honeſt Man, and one of Integrity*, yet wrote a whole Book in the praiſe and Commendation of Nero. Æneas Sylvius *a grave Divine, yet wrote a wanton Love Story of* Lucretia *and* Euryalus; *And ſo have thoſe* Philoſophers †*written on the ſame ſubject. And* Virgil *in his* Æneads, *who,*

†Xenophon, Plato, Socrates, Solon, Plutarch, Leon Hebræus, Plotinus, Maximus Tyrius, &c.

who, though ſome condemn, yet Servius *commends him, and vindicates his worth, Wiſdom and gravity. And* ſeveral Wiſe and Learned * Men have Written againſt MARRIAGE *as I,* [*though not in my way,*] *Muſt theſe excellent Men be defamed for this, and writing thus? Perhaps in an humour to pleaſe themſelves, or others; or as I have done, to caution a Friend? No, but rather, as one ſaid well of* Cato's *Drunkenneſs,* If *Cato* were Drunk, it ſhould be no vice at all to be Drunk. *But there are a Generation of Vipers among us, ſeemingly Saints, yet really Whore-maſters themſelves, that will admit of none of theſe Books; and out of an affected formal gravity, and ſeeming ſanctity condemn all. As* Caſtalio *will not allow young People to*

*As *Eſpenſæus lib.* 6. De *Continentia Cap.*8. *Plotina,* in amor. Dial. Pract. Artis Amandi, *Aritæus* in Polit. *cap.* 3. *Levinus Lemnius* de occultis naturæ miraculis lib. 4. cap. 13. *Kornmannus* de Virginitate. *Barbarus* de re uxoria, &c. But who is *Inſter omnium* Neviſanus his Sylva Nuptial. *Æneas Sylvius* his Epiſtle to his Friend *Nicholas* of *Wharthurg,* which he calls *Medela illiciti Amoris.* Philo Judæus *de mercede meretr.* Peter Hædus de *Contem. amoribus,* &c.

read the Balad of Balads, *accounting it too light for his graveneſs, when as if we muſt lay aſide all the Books in the Bible, that mention ſuch Love-Toys and Actions* (*as* Geneſis, *for the Sons of God going in to the Daughters of Men; the ſtory of the* Sodomites, *and Religious and Righteous* Lots *inceſt; And* Dinas *Raviſhing, alſo* Rubens *going up to his Fathers Bed.* Exodus, *for the* 16th *and* 19th *verſes of the* 22d. *Chapter.* Leviticus, *for the fifteenth Chapter and the* 19, 20, 21, 22, 23. *verſes of the eighteenth Chapter, or for the* 19th *verſe of Chapter* 21. Numbers, *for the ſtory of* Zimry *and* Cozby. Deuteronomy, *for the* 22d *Chapter, from the* 22d *verſe to the end; and the* 10th *and* 17th *verſes of the* 23d *Chapter.* Joſhuah *for the mention of* Rahab *the Harolt* (*yet by concealing the ſpies, ſhe was the Inſtrument of the Children of* Iſraels *taking* Jerico, *&c.*) Judges *for* Sampſon *and* Dalilah, *and the* Levites *Concubine.*

Ruth *for her courting* Boaz, *Chapter* 2. &c. *and verſe* 9. *Chapter* 3. Samuel *for the ſtories of* David *and* Bathſheba, Abſolom *and* Tamar; *as alſo* Abſolom *lying with his Fathers Concubines. The* Kings, *for the two Harlots that came to* Solomon *for Juſtice. The* Chronicles *for* Davids *Adultery, on which he is forbid by the Prophet* Nathan *to build the* Lords Houſe; *and the reaſon was becauſe he was a man of Blood,* 1 Chron. 17. *and you know he had kill'd* Uriah *for his* Love *to his Wife, or rather* Luſt; *And the Queen of* Sheba's *viſit to* Solomon, 2 Chron. 9. Ezra *for the two firſt verſes of the* 9th *Chapter,* &c. *and Chapter* 10. *As alſo* Nehemiah *the* 19th. Eſter *for the ſtory of* Ahaſhuerus *and ſhe*; Vaſthi *yet living. The* Proverbs *of* Solomon *for his deſcribing and writing againſt an Harlot, Chapter* 2. *and Chapter* 7. *and* 6. *in thoſe plain words, and* againſt Whores, Proverbs. 5. *and* Adultery, *Chapter* 6. *and the* Lewd

Wo-

Woman, *Chapter* 31. *and his* Song, *or the* Balad of Balads *for the ſimilitude it bears with our* vain Lovers *in theſe our days*, &c. *it will be reduced to a very narrow ſcantling. I ſay, ſhould we lay aſide all the Books of the Old and New Teſtament that mention or reflect on* Love-Toyes *and* Fooleries, *worthy enough to be blamed and juſtly condemned; as I have to my weak capacity, endeavoured.*

The occaſion of the ſubſequent Diſcourſe.

But, what need I thus Apologize? Ictus Piſcator ſapit, *The burn'd Child dreads the fire* (*we uſe to ſay*) *He that has been Married knows the inconveniencies of that ſtate, better than a Batchelour, and therefore, to tell you the plain truth* (*which, yet, I need not do*) *being loath to ſee the Ruine of my Friend, wrote the enſuing Diſcourſe.*

The *Authors* Love to the Female Sex.

In which, however, I would not be miſtaken; for though writing to MAN, *WOMEN are moſt frequently named; yet it concerns them*

no

no more than Men. *I honour* (*I confeſs*, Bona fide) *the Sex, I mean the Female Sex that are good of them. What therefore is ſaid of the one*, mutato nomine, *may, moſt part, be underſtood of the other. My words are like* Paſſus's *Picture in* Lucian, *of whom when one had beſpoke an Horſe to be Painted with his heels upward, tumbling on his Back, he made it paſſant; Now when the Fellow came for his Picture, he was very much in wrath, and ſaid it was quite oppoſite to his mind. But* Paſſus *inſtantly turned the Picture upſide down, and ſhewed him the Horſe at the Site he requeſted, and ſo gave him ſatisfaction.*

If any Woman, *therfore, take exception at any words, let her alter the Name, and read H I M for H E R, and 'tis all one in effect. Beſides, though I confeſs, I can find few Men in all my converſe, that are really married to WIVES, but to WOMEN only; ſo it has been, on the other ſide,*

the

the hard fortune of ſome good Women to be married onely to MEN and not to HUSBANDS, as Abigal *was to* Nabal; Syrena *to* Diocleſian; Mariamne *to* Herod; Thyra *to* Gurmund; Theodora *to* Theophilus, *&c.*

If notwithſtanding all this, I muſt or may be Taxed, I am in the following Diſcourſe in an Errour: I confeſs, Humanum eſt errare; *might I therefore vindicate my ſelf by ſhewing the Slips and failings of others, nay the Beſt and Learnedeſt, could eaſily manifeſt the chiefeſt and greateſt* Phyloſophers, Fathers, *and* Divines *have erred it may be more groſly.*

Errours of the *Phyloſophers*, Fathers and former *Writers.*

What ſtrange abſurdities, Brainſick Paradoxes, Apparent Ignorances, and Idle Tenets have been aſſerted by Ariſtotle *and the reſt? with their followers and imitators, as well as expoſitors,* &c. *too tedious to enumerate. The truth is, there is hardly any certainty in any natural knowledge, or that which we call Reaſon. Bring me that* Aſtro-

Aſtronomer *that can calculate the true motion of* Mars *and* Mercury: *Or* Mathematician *that can find out the* Quadrature *of a Circle. The* Coſmographer, Hydrographer, *or* Navigator *that can diſcover the* Creeks *and* Sounds *of the* North-Eaſt *and* North-Weſt *paſſages. The* Chronologer *that can Rectifie the Chronological Errors of the* Aſſyrian *Monarchy. The* Hiſtorian *that can give a juſt account of ancient times, or the Man that can ſet the* Gregorian Calendar *to Rights. All the* Philoſophers, *and thoſe wiſe men of* Greece *that gave precepts to others: Inventors of* Arts *and* Sciences, *were utterly derided by* Lactantius *in his Book of* Wiſdom, *where he not only condemns them, but proves them to be Dizzards, Aſſes, and Mad-men, ſo ſottiſh and Doting, as, to his thinking, never any old woman or ſick perſon doted worſe.* Democritus *took all from* Lyſippus, *and left the Inheritance of his Folly to* Epicurus; *nay the ſame* Lactantius

tius *makes no more difference between* Plato, Xenophon, Ariſtippus, Ariſtotle, *and the reſt than Beaſts (ſaving that they could ſpeak.) And yet the ſame* Lactantius *is ſufficiently whipt himſelf, by others, touching his opinion of the Soul*, &c. *And ſo is* *Origen, *touching univerſal redemption; affirming, that the very Damned and Devils themſelves after a time, ſhall be Saved*, &c. Tertullian *favoured the Sects of the* Montaniſts, *where he ſpeaks of a new* Paraclet, *and a new* Prophecy; *he alſo condemned Second Marriages, as well as my ſelf, (if that be a Crime) and ſo doth St.* Hierom *utterly condemn Marriage at any time, in any caſe eſteeming it no other than a Sin. And St.* Hillary *detracts from the Merits of* CHRIST, *when he maintains his body not capable of Suffering; and that* Hunger, Thirſt, Wearineſs, *and other infirmities, were not natural to him; but as the Schools ſpeak* Aſumptæ. *And* Epiphanius *on Chriſts words*, Pater major me

*St Hierom *makes him full of Errours in his* Epiſt. ad Aratum.

me eſt, *affirms 'twas true alſo of his Divine Nature. And that in the Garden he ſpake not theſe words ſeriouſly,* Pater ſi fieri poteſt, tranſeat in me calix iſte, *but only by way of Diſſimulation, to deceive the Devil.* *St.* Ambroſe *alſo in his* Allegories, *ſpeaking of* *St.* Peters *ſin, holds, that he did not deny* Chriſt *as* God, *but only as a Man; and that it is lawful to marry any that is divorced. And St.* Auguſtin *will have the* Eucharift *adminiſtred to Children, and maintains them Damned that die unbaptized. And* *St.* Cyprian *maintains Re-baptizing of ſuch as having renounced any Hereſie, had been formerly Baptized by* Hereticks, *&c.*

And ſo the Rabbins *of the* Jews *accuſe the* Apoſtles *of* Ignorance *and* Errour, *though not of falſhood; as when St.* Paul *ſays* Samuel *gave the Children of* Iſrael Saul *the Son of* Chiſh *to be their King, being about the age of fortie years when as the* Scripture *ſeems to ſay otherwiſe. As*

alſo

alſo when St. Stephen *ſays thoſe that went down with* Jacob *into* Egypt *were* ſeventy ſix Souls, *when* Moſes *both in* Geneſis *and* Exodus *ſaith they were but* Seventy. *And* Cajetan *goes higher, and obſerves that in* 2 Kings 21. *we read* Michol *inſtead of* Merob (*ſo taxing* that book *with errours alſo*) *as appears by comparing it with* 1 Kings 12. *And St.* Matthew *quotes* Zachary. Matthew 27. *for* Jeremy; *and St.* Mark *cites* chap. 1. *a paſſage out of* Iſaiah *which indeed is in* Malachi. *In like manner St.* Luke chap. 3. *affirms* Canaan *to be the Son of* Arphaxad, *and* Salec *the Son of* Canaan, *therein contradicting* Geneſis 23. *where it is ſaid* Salec *was the Son of* Arphaxad, *not his Grandſon. And when he ſays that the Cave which* Abraham *bought was in* Sichem; *it was indeed* Hebron; *and that he bought it of the Sons of* Hemor, *the Son of* Sichem, *where* Moſes *ſays it was of* Ephron *the* Hittite, Geneſis 11. *And ſo*

likewiſe he ſays Hemor *was* Sichims *Son, when as in* Geneſis 33. *it is ſaid quite contrary, that* Hemor *was* Sichims *Father. And ſuch like* *paſſages.

Some hold the World to be from all Eternity. Others will have Men before Adam, *and he to be only the firſt Parent of the* Jewiſh *Nation; and therefore* Moſes *writes from him. But the many errours in Chronology, and the accompt of times, render thoſe Tenets the more difficultly ſalved. No leſs variety of opinions and errours is there touching* the end of the World. Joachinus Abbas, S. Brigittam, Ubertinus de Caſali, Teleſphorus Hermita, Petrus de Areacco, Nicolas Cauſanus, Johannes Picus Mirandula, Franciſc. Melet, &c. *Held that the World ſhould endure as many years after the death of* Chriſt, *juſt as there were verſes in* Davids *Pſalms.* Ariſtarchus *a Philoſopher, ſays it ſhould laſt but* 2484. *years,* Areteus Dyrrachinus, 5552. He-

*Which indeed ſignifies little: the Old Teſtament, eſpecially the major part of it, relating only to the *Jewiſh* Nation.

rodotus *and* Linus 1800. Dion 13984. Orpheus 120000. Caſſander 180000. *The Fathers,* Irenæus, St. Hillary, St. Ambroſe, St. Auguſtin, *and* St. Hierom, *with the antient* Rabbins, *conclude ridiculouſly enough, that becauſe GOD created the World in ſix daies, and reſted the ſeventh; From this myſterious order, the world ſhould laſt but* 6000 *years; and in the beginning of the Seventh all things ſhould reſt. Alluding to that of the* Pſalmiſt, *Pſalm* 89. A Thouſand years in Thy ſight are but as one day, and one day as a Thouſand years.

But theſe Opinions contradict the Scripture: *for if the World muſt laſt but* 6000 *years,* &c. *then the day of Judgment may be foreknown, which our* Saviour *denies. Again, the years from the Creation to this preſent being ſo uncertain, the* Days *muſt needs be more uncertain. Now that it is ſo, may appear by comparing the diverſe Opinions of ſuch (or miſtakes if you*

will)

will) who have, with all their Diligence, notwithstanding computed the years from the Creation to Christ, and yet they differ above 100 years the nearest. Those of the Jews that have turned Christians, * account from the Creation of the World to the Nativity of Christ, 3760. Paulus Forosempronienſis, 5021 Arnoldus Pontacus, 4088 Pererius, Baronius and Bellarmin, 4022. Genebrand, 4090. Suares, 4000. Ribeta, 4095. Onuphrius Pavinus, 6310. Carolus Bavillus, 3989. Malvenda, 4133. Joſephus Scaliger, 3948. Sixtus Sinuſis, Maffæus, &c. 3962. Johannes Picus Mirandula 3958. Peter Galliſard, 3964. Johannes Lucidus, and others 3960. Gerardus Merator, 3928. Janſenius, 3970. Paulus Palatinus, 4000. And, when all is done, the neareſt we can be able to come to the truth, will be perhaps about 25, or 30 years over

* As Hieronymus de Sancta fide, Paulus à Sancta Maria, Lyranus Bargenſis, and Others which are followed by Georgius Venetus, Galatinus, Franciſcus Georgius, and Sixchius.

or under; So frail is Man, and full of Errour.

If we ſhould deſcend to particulars, as but to Cherubim, Teraphim, Urim *and* Thummim *(to omit infinite others) we ſhall find they do not all agree touching what they were.* Abenezra, Scelomath, *the* Thalmudiſts *among the* Jews. *And almoſt all Writers both* Greeks *and* Latins, *I know generally, aſſert, at leaſt the* Cherubims *of the* Ark *were in ſhape like young Boys, becauſe of the* Chalde *word* כרוב Cherub, *which is compounded of the Servile Letter* כ Caph, *i.e.* ſicut, *and* רביא Rabeia, *i. e. in* Chalde Adoleſcens *vel* Puer, *in the plural* כרביא Chærabeia, *i. e.* ſicut Pueri *vel* Adoleſcentes; *which is a groſs errour; For we muſt know* Moſes *did not ſpeak* Chalde, *but* Hebrew. *Beſides, if we muſt go according to the Etymologie of the word; then from the* Hebrew *word we may ſay they were in the ſhape of* Saddles; *ſith the word* רכב *whence* ברוב Cherub *is ſaid to be derived by*

Tranſpoſing

Tranſpoſing the Letters into Cherab, *i. e.* Equitare, *which is in the* Hebrew *a* Saddle, *as in* Levit. 15. 9. 1 Kings 32. 35. *or from the word* כרדוב Cheredib, *i. e.* ſicut Pluvia, *we may ſay they were made* like the Rain. Cajetan *hath herein alſo ſhewed his errour, when on* Exod. 25. 30. *He maintains them to be of Humane ſhape, becauſe the* Hebrew *is to this ſence,* Facies eorum ut vir ad fratrem ſuum. *For whoſo is skilful in the* Hebrew, *will tell him, that we may as well conclude the* Curtains of the Tabernacle, *the* Stars *and a* thouſand other things *in the* Old Teſtament, *were alſo of Humane ſhape; ſith* Iſaiah, *ſpeaking of the* Stars; *where the vulgar Tranſlation hath it,* Neque unum reliquum fuit, *The Hebrew Text ſaith,* Et vir non eſt ſubſtractus: *And in* Exodus, Moſes *ſpeaking of the* Tabernacle and Curtains thereof, *the vulgar ſays,* Quinque curtinæ ſibi conjungantur mutuo, *which in* Hebrew *is*

& quinq; curtinæ erant conjunctæ mulierem ad sororem suam. *So* Ezekiel, *speaking of the wings of the Beasts, where the Translation hath it,* & vocem alarum animalium percutientium alteram ad alteram, *in the* Hebrew *it is,* mulierem ad sororem suam. *And in* Genesis *where mention is made of the parts of the Sacrifice, in the Translation it is,* & utriusque partes contra se altrinsecus posuit; *But, in the* Hebrew, & dedit virum partem ejus è Regione proximi sui, &c.

Whence is apparently discovered their Errour who condemn Aaron *for making the Golden Calf; For, he thinking* Moses *had been received to GOD, made a* Cherubim *in the likeness of a* Calf; *And, doubtless, this* good Man *would do nothing but what was agreeable to the pattern which was shewed to* Moses *himself and the 70 Elders, in which pattern they say the Glory of God, in the same manner it was in a vision afterwards seen by* Ezekiel

and

and St. John, *where GOD appeared ſitting between* four Cherubims, *the firſt having the face of a* Man, *the ſecond of a* Lyon, *the third of a* Calf *or* Bull, *and the fourth of an* Eagle. *On which* Cherubims *GOD promiſed to appear and go before the Children of* Iſrael. *Now* Aaron *made choice of this figure* (*at the importunity of the people, being neceſſitated to pacifie them*) *rather than any of the other three, it being more abſurd; leſt the Children of* Iſrael *ſhould adore it; for the which, they are afterwards* only *blamed*; not for making it; *neither do we find* Aaron *in any place reproved for ſo doing. And this was the Cauſe that* Jeroboam *to eſtabliſh the Kingdom to himſelf, made* two Cherubims *in the ſhape of* Calves, *placing one in* Dan, *the other in* Bethel, *that the people might be kept from the trouble of going up to Worſhip at* Jeruſalem, *where were the ſame* Cherubims *which were made according to the pattern that* Moſes *received:*

For had they not been of that ſh. had been greatly folly in him to ſhape them ſo, and introduce a new Religion, which would have been as dangerous, as contrary to his Deſign, which was to keep the people in obedience to him by the ſame form of Worſhip they uſed at Jeruſalem.

There are no leſs various Opinions *touching the* Teraphim *we read of in* Scripture, *as* * Elias Levita *ſays they wre made in this manner. They kill'd a Man that was the firſt born, and wrung off his Head, and having embalmed it, they placed it on a Plate of Gold on which was firſt written the name of the unclean Spirit that they would call upon; and ſo hanging it againſt a Wall, placing Lamps and Torches about it, they Worſhipped it.* Aben-Ezra *is as falſe (though not ſo ſcandalous) when he ſays* Geneſis 31. *that the* Teraphim *were certain inſtruments of Braſs like* Sun-Dials, *by which they knew the particular hour and*

* *In Tisbi.*

and minute they were to practice their Divination in. Rabbi Eliezer, *ſirnamed* גדול Gadol, *i.e.* The Great, *In his Book Entituled,* פרקיאליאור Pirche Eliezer, *i. e.* Capitula. R. Eliezer, *cap.* 36. *is of opinion they were* certain Statues *made in the form of a Man under certain Conſtellations, whoſe Influences (which they were, as they held, capable of receiving) cauſed them to ſpeak at ſome certain hours, and give an anſwer to what was demanded of them; which was the reaſon (ſaith he)* Rachel *ſtole away her Father* Labans *Images, leſt he by having recourſe to them, might diſcover which way* Jacob *and his Family went.* R. David Chimchi *alſo is as far out, when he ſays, they were* certain Images, *whoſe figure is unknown; by which the Ancients inſtructed concerning future events, being like theſe Oracles which ſpeak by the mouth of the Devil. This falſe Opinion*

of

of his is taken up by Cardinal Cajetan, Vatablus, Clarius; Selden *and* Marius. Mercerus *ſwims with the ſtream of Interpreters, and ſays, they were as the* Houſhold-gods *of the Ancients,* ut Penates & Lares ſumpſerim. *Philo* Judæus *is yet farther out of the way, where he affirms,* Micah *Judges* 17. *made of fine Gold and Silver three Images of* Boys, *and three* Calves, *one* Lyon, *one* Dragon, *an* Eagle, *and one* Dove, *which anſwered all his demands. As, if concerning his* Children, *he went to the* Boys; *If* Riches *to the* Eagle; *If* Power *and* Strength, *to the* Lyon; *If* Sons *and* Daughters, *to the* Calves; *If* Length of years, *to the* Dragon; *If* Love *or* Friendſhip, *to the* Dove.

But, the truth is, when all is done; TERAPHIM is but the general name of Cherubim *and* Seraphim; *and St.* Hierom *(an Author more worthy of Credit in matters of the* Old Teſtament,

ment, *than any Interpreter either* Greek *or* Latin) *ſays*, 1 Kings 22. 16. *Theſe* Teraphims *were ſacred Images belonging to the* Prieſt, *TERAPHIM* Proprie appellantur μορφώματα, *i. e.* Figuræ et ſimulachra quæ nos poſſumus in præſenti duntaxat loco Cherubim & Seraphim, ſive aliâ quæ in Templi ornamenta fieri juſſa ſunt, dicere. *And in his* Epiſt. *ad* Marcellam, *to the ſame purpoſe in* *other *words*; *wherefore they were allowed of by the* Patriarchs. Laban *had them and was not reproved for them*; *Neither did* Jacob *reprehend* Rachel *for taking them away*. *It's true, he commanded his Children to put away their ſtrange* Gods, *but it was the* Gods *of the* Sichemites *which they had taken away at the ſacking of them, they being great Idolaters*; *for till that time he ſpake not*

* *In* Teraphim *vel figuris varia opera quæ* Teraphim *vocantur, Intelleguntur, & Juxta igitur hunc ſenſum &* Micha *cum veſte Sacerdotali cætera quoq; quæ ad Sacerdotalia pertinent ornamenta, per* Teraphim *feciſſe monſtratur.*

not a word to them of falſe Gods. *And, can any one think this zealous perſon would ſerve an* Idolater *ſo long, and afterwards marry his two Daughters? It may be probably conjectured alſo, that* David *made uſe of theſe Images, or allowed of them in his Wife* Michal; *for, he no wiſe reproves her for taking the* Teraphim *and putting it into the Bed. Nay, they were ſo far from being reprehended, as* Micha *Triumphs and ſays,* Now I know the Lord will Bleſs me, *after he had made a* Teraphim *and an* Ephod, *and had gotten him a* Levite *to be his* Prieſt. *And ſo* Hoſea 3. *verſe* 4. *threatning Judgment to* Iſrael, *ſays,* The Children of Iſrael ſhall abide many days without a King, and without a Prince, and without a Sacrifice, and without an Image, and without an Ephod, and without Teraphim; *whereby it is probable they were allowed by their Legiſlator* Moſes.

For

For Urim *and* Thummim, *there are ſo many mad Opinions, as 'tis a madneſs to offer to decide the controverſie. Some conceited, will have it to be* Soundneſs of Doctrine, and integrity of Life; *others think it as ſound Doctrine that maintain 'em to be certain Charms, which whileſt the Prieſt had them in his Breaſt-plate, he was not only enabled to officiate the better to the People, but alſo to drive away the Devil or evil Spirits from them. Nay, ſuch ſtrange Chymara's they have of theſe things, and ſo numerous and various, as for Civilities ſake to my Reader, I forbear to mention them, or further to enlarge, more then to tell thee,*

HERE ARE MEN, YOU MAY SEE, OF ALL SORTS IN AS GREAT PREDICAMENTS AS MY SELF, AND IN MATTERS OF AS GREAT CONCERN. I might ſhew you, that as to Religion it ſelf, *Men* of every perſwaſion *and* opinion *have had their Failings, ran*

into

into errors. *I would advise him, therefore, that finds fault, to write somewhat against which there can be no Objection, and he shall be* mihi magnus Apollo; *or in the interim, let him learn so much Wit as to be Modest, as to be willing to Learn, as to know he is not Infallible.*

But I am for Marriage *where it can be suitable (otherwise a single Life is better) for Marriage is an honourable State, yet Crowned with Thorns. The Pleasures that attend it will no wise countervail th' Innumerable Troubles and Inconveniencies of it. However,* 'tis a good and Lawful way of Palliating Lust in both Sexes. *Yet, there are* many Weddings, *but very* few Marriages for LOVE ONLY, *and that grounded on the* unmoveable Rock of true Virtue and Piety.

If all this will not serve, I shall notwithstanding, conclude with Ovid,

Parve

Parve nec invideo ——
Vade; ſed Incultus, qualem decet exulis eſſe:
Infœlix habitum Temporis hujus habe.

Such as it is, take it, and as kindly as you can. And let Momus *do his worſt, I care not, I owe him nothing; I look for no favour at his Hands; Let him even turn the Buckle of his Girdle: I am Independant, I fear not. And ſo* Adieu; *Yet I am,*

Your Real Friend

William Seymar.

OF

OF MARRIAGE.

CHAP. I.

Its Definition, Nature, Events.

WHEN first (my dearest Friend) I Read thy Letter, desiring my Advice touching thy Marriage, I was struck into such an horrour and detestation of thy Folly as I knew not, at present, whether I had best Slight or Pity thee. But knowing thee to be a true *Philogynus*, I chose rather the latter, especially considering thy Inadvertency, by reason of thy youth; and voluptuous

Education joyned with a paſſing good and flexible Nature and Diſpoſition innate and inherent in thee.

Yet I could not (ſuch is my zeal for thy welfare) but, with indignation take Pen in hand to deter thee, if poſſible, from that Deſtructive Courſe thou ſeemeſt to be running Poſt and Head-long into. And ſince thou art pleaſed to acknowledge me thy *Friend*, (as well as an *Allie*) I ſhall as neer as I can manifeſt my ſelf in this following Advice of mine to thee, a *true one* as well as (nay, which is better, than) a *Relation* or a *Brother*.

I could never have imagined all my former Diſcourſes, inculcated Admonitions, ſhould make ſo little Impreſſion in thy Intellects. But ſince words are but Air, and vaniſh with thee as ſoon as they are uttered, I ſhall once more for thy edification, fix them in this ſmall Book. And let my diſcourſe remain as a perpetual Monument between thee and me, that have faithfully like a Friend and a true one, given thee timely and ſeaſonable advice. And afterwards, *If thou wilt Hate Inſtruction, confeſs to thy Shame,* that

that *thy Deſtruction is of thy ſelf.*

Remember that the very *Latin* word *Nubo, To Marry*, is almoſt enough to be ſaid againſt thee: The *Greek* word is γαμίομαι or νυμφύομαι ex νέφος, *Nubes, A Cloud*; Becauſe the *Bride* covered her Face with a Vail when ſhe was brought to her *Husband*, as a Token of her being under the Power and Command of her Husband. And though this properly therefore belongs to the *Woman*, ſince, *Sponſæ dicuntur nubere quod capita velabant*; A הוף [*Choanoph*] yet it may very well be aſcribed to the *Man* when ſhe is Maſter. And how common that is, every houſe almoſt, will inform thee. *Definition, Nature of Marriage.*

'Tis but a Cloudy buſineſs then, or rather to be under a Cloud, to be Married. For the *Greek* word νέφος, *Nubes*, a *Cloud*, is from the *Hebrew* word עגרת, [*Gnabath*] ſo called from their Denſity and thick obſcurity; as if a Man were overwhelmed in Darkneſs when Married and loſt in a Fog (as we uſe to ſay.) He having given Hoſtages to his Fortune, and is, as it were a loſt Creature in the World, it being the Impediment to great and noble Atchieve-

ments; A lett, oft times, to all good and generous enterprizes, An hindrance to preferment, And a Rock on which more are Split than Saved, which is worſt of all; ſince, for the moſt part, a Man thereby marrs his Fortune: For the word ſignifies *Adverſitie* and *Trouble*, or *a multitude*, that cover and darken as Clouds do, or if you will, *a multitude of Afflictions, Adverſities and Troubles.*

Wedlock is a Bondage, a Yoak, *Jugum ex Jugo*, ſtuft with many *Miſeries*, *Cares*, *Fears*, *Diſcontents*, and *Vexations*. The *Atlantick* or *Iriſh Seas* are not ſo turbulent as a Litigious Wife; which made the *Devil* when he had power to rob *Job* of all, leave him his Wife only to Torment him. *Better dwell on a Houſe Top, than with a Brawling Wife*, Prov. 21. 9.25. or in *the Wilderneſs with Tigers, Bears, and all manner of Savage Creatures*, Prov.21 19. *The Contentions of a Woman are a continual dropping*, Prov. 27. 15. *No Wickedneſs like unto her, ſhe makes a ſorry Heart, an heavy Countenance, a wounded Mind, weak hands and feeble Knees*, Eccleſ. 25.25. And thus it becomes an *heavy Yoak.*

Mil-

Millions of Families [my *Philogynus*] and Gallant Men have been undone by their Wives. *Eve* the first Woman and Wife, though *she was fleſh of* Adams *fleſh*; yet he and all his poſterity found *she was more Bone then Fleſh*, to their woful experience, ſhe being the introducer of Sin and Death. And *Solomon*, though he was the Wiſeſt man, had his *heart turned aſide by his Wives, after other Gods*, 1 Kings 11. 4. And ſo the ſtrongeſt man *Sampſon* was deceived by *Dalilah* to loſe his Strength, *Judg.* 16. 18. 19. by which he loſt his *Eyes*, and *Life*, *verſe* 21, and 30. So *Jobs* Wife tempted him to *Curſe God*, Job 2. 9. And in profain ſtories we find *Socrates* perpetually vexed with *Xantippe*. Our *Edward* the Second murthered by the means of his Wife *Iſſabella*, and St. *Lues* tormented by *Elevora*, with millions of ſuch like examples. Nay *Marriage*, oft-times, is an hindrance of our courſe Heaven-ward, making many ſay with that fooliſh Fellow in St *Luke* 14. 20. *I have Married a Wife and cannot come*. And St. *Paul* might juſtly conclude, 1 *Cor.* 7. 28. ſuch as *Marry ſhall have trouble in the Fleſh*. For they

that enter into Wedlock may very well expect variety of moleſtations, and many viciſſitudes, vexations, afflictions on afflictions, and daily new changes from better to worſe, from pleaſure to pain, from joy to grief.

This Hint, my *Philogynus*, what marriage is, will eaſily appear to be true, if we but a little examine or conſider the *Deſigns*, *Intentions*, or *ends of Matrimony*, *the Reaſons of thy Love or Fondneſs*, and *Compare them with a ſingle Life*. So ſhall we be the better able to judge of that condition, and clearly ſee whether there be any thing delectable or inviting in that ſtate of Marriage, which thou ſeemeſt ſo much to deſire and admire. *Dulce Bellum inexpertis*; War is ſweet to them that know it not. They that never endured hardſhip, nor came within Gunſhot more than in contemplation, think it an excellent thing to be a Soldier, when they read of the Conqueſts of *Alexander*, the Triumphs of *Cæſar*, the Trophies of *Achilles*, and the like. So whilſt they ſpend their time in Kiſſing, Toying, Fooling and Dallying, they think themſelves in *Paradiſe*, they have

ſtrange

ſtrange Chymæra's of the felicities of a Wedded Life, and become in Love with their Yoak, long for their Fetters, and are mad till they have loſt their freedom, till they are undone. For as ſome will, *Matrimony, is matter of Money, Marrying, Marring, Wedlock, Fetlock*; which is the true Orthography of the word, *they ſay, viz.* of a Wife.

AN ACROSTICK.

W *is Double Woe,*
I *Nought elſe but Jealouſie,*
F *is fained, flattering, fraud,*
E *is nought but Enmity.*

If in thy Name there be ſuch ſtriſe,
Then Fates defend me from a Wife.

The *chief Ends and Deſigns of Marriage*, then, are theſe two:

Firſt, For *Society*, it being **not good for Man to live alone*; and therefore *the Woman* was given to him for an *help meet*. **Gen.2.18.*

Secondly, For the * *continuation of our kind.* **Gen.2.18.*

MEMBER. I.

Of the first end of Marriage, Society, *no* Society.

IT were my dear *Philogynus*, an *happy estate*, an *Heaven upon Earth* indeed, did Marriage always, (always did I say? nay but *once in a thousand* times) answer this end. Could it make them *agree* as they ought; be *equally* coupled; *draw* one way in their *yoak*, (for you must remember 'tis *but a Yoak* at best) *and make their Lives Sociable* by doing each *of them their parts*, (*which makes the Society*) *as follows.*

SECT.

SECT. I.

What Society in Marriage is.

LEt's first consider *what this sweet Society in Marriage is:* and then *whether we usually find it so.* There is something to be done then on both sides to make it a true Marriage.

As, The *Man* must love her with a sincere, constant, intire, pure and chast Love, *as *Christ* loved the *Church*, or as he †loves himself, or his own Flesh; cherishing her with all kindness and tenderness, letting her want nothing to his power, is requisite for her quality, covering her weakness, and avoiding all bitterness, injurious or vexatious words or actions towards her; giving her rather honour and respect, because she is the weaker Vessel; advising meekly,

*Eph. 5. 25.
†Eph. 5. 28. 29.
The Duty on the Mans. part.

meekly, instructing, directing and councelling her in all things soberly; *dwelling with her according to knowledge*, 1 Pet. 3. 7. in the fear of the Lord; forsaking all other, keeping solely to her Body alone, defending and vindicating her from all injuries, and the like.

The Duty on the Womans part.

And the *Woman* must *obey and submit to her Husbands Authority*, as unto *Christ himself*, Ephes. 5. 22. *As it is fit in the Lord*, Col. 18. 3. (because *she was made out of Man, of his Rib*, 1 Cor. 11. 8. And, *she was made for him, and not he for her*, verse 9. besides, *she was first in the Transgression*, 1 Tim. 2. 14.) reverencing his Person, giving him all due respects, as her Head, in word and deed, carriage and deportment; assisting him in every thing, as to tender his Soul, to cherish his Body, to manage his Estate, and Family; and to add to it if possible, and preserve it, promoting his Credit and affairs, especially in his Calling; preserving his Name and Credit, locking up his Secrets in her own bosom; and manifesting in all respects that she is a *Wife*; for *she is only a Wife indeed, that is an help-*

help-meet; not only an *Help* to her Husband, but a *meet help*. The Man elſe, has Married only a *Woman* (to ſay the beſt) but not a *Wife*.

Thus Marriage may be a ſweet and ſociable condition. And if thou canſt meet with ſuch a Wife, then thou mayſt be happy, and then it ſhould be the firſt thing I would adviſe thee to.

But when we find (my *Philogynus*) an hundred thouſand Shipwrackt, for one that arrives to this ſweet haven of contentment in Marriage; it ſhould make thee, methinks, tremble and fear to enter into this Tempeſtuous and Dangerous Ocean full of Rocks, and perpetually moleſted with Impetuous Storms. To examine which

SECT.

SECT. II.

Of the Events and Concomitants of a Married Life.

LEt's duely and rightly, without prejudice, consider. Where is a good Wife to be found? *Behold this I have found counting one by one, to find which I find not, one man of a thousand have I found; but a Woman among all those have I not found*, saith the wisest, *Eccles.* 7. 25, 27. and one that had experience enough in the Sex. Do but remember my dear *Philogynus*, that Beauty and Honesty (as I noted in another Book) seldom agree. Can she be fair and Honest too? straight personages have oft times crooked conditions; fair Faces, fowl Vices; and frequently, which is worst, foolishness

to

to boot. *Non generum ſed malum genium; non nurum, ſed furiam, non vitæ comitem, ſed litis fomitem domi habebit.* Marriage is a Lottery, nay the greateſt hazard imaginable, an *Eaſt-India* Voyage is not half ſo perillous, thou art made or marr'd as it proves. *If ſhe happen to be humerous or peiviſh,* when ſhe has not all to her mind, thou hadſt as good be out of the World; there's nothing but diſcontent and a continual noiſe and ſtrife *If ſhe be ſimple, and not ſo wiſe as ſhe ought,* thou hadſt better have Married an Image of Stone. For ſhe'l diſgrace thee in all times and places, and ruine thine affairs. *If ſhe be wiſe,* 'tis as bad, if not worſe; for ſhe'l ſlight thee and thy Judgment, and be peremptory, rule all her ſelf, though ſhe deſtroy all with *Phaeton. If ſhe be not neat and cleanly* thou wilt loath her, *if too curious and delicate,* ſhe'l ruine thee that way, ſhe'l ſpend thy ſubſtance; and as *Lucian* obſerves, *All* Arabia *will not ſerve to perfume her hair. If ſhe be a Beauty, and Airy,* ſhe'l put thee quickly into *Actæons Livery. If ſhe be homely or ugly,* ſhe'l Paint, and that's odious; and if ſhe don't, her very looks will prove a ſufficient

ficient Antidote againſt Love. *If ſhe be an old Maid*, 'tis an hundred to one but ſhe dies of her firſt Child. *If a young one*, 'tis as hazardous whether ſhe have any breeding and diſcretion to mannage thy Buſineſs; or be not buxome, luſtful, and ſo, if ſhe be not pleaſed you know *where* and *when*, thou hadſt as good be hanged, ſhe'll Cuckold thee, and make thee weary of thy Life. *If a rich Widow* it is thou Marrieſt, thou art for ever ruined, ſhe'll make away all before-hand to her Children, and ſtill purvoir for them out of thy eſtate too; for as the *Italians* ſay well in their Proverb, *He that marries a Wife with five Children marries ſix Thieves.* Beſides, ſhe'll always be tormenting thee with the virtues of her firſt Husband, though he had none, than which nothing can be ſo tormenting and odious. So that if thou chooſeſt a Widow, *Philogynus*, let it be ſuch an one whoſe firſt Husband was Hanged or worſe, to avoid that Plague of being told of this and that of her firſt Husband, which muſt needs ſpeak a defect in thee; and won't that, think you, be exceeding pleaſant and agree-

agreeble to thy Spirit? Thus *Conjugium* becomes *Conjurgium*. On the other ſide, *If thou marryeſt a young Widow*, 'tis ten to one but ſhe'll ask more then thou art able to give her, and then the word *Husband* will be a very pretty Vizard mask for her to hide her Tricks. The very name of being Married is enough to ſalve all her Sores, Slips, and Abominations. *If ſhe be of no Fortune* (and want virtue) ſhe'll bring Sorrow, Trouble, and Beggery with her, which is worſt of all. *If ſhe be Rich, Well-born*, and of any high or numerous Family, thou wilt be undone by her Friends perpetually lying upon thee: Beſides, ſhe'll be ſo Lofty and inſolently Imperious, that thou hadſt better be Dead out of the way; for ſhe muſt Rant, Revel, ſay and do what ſhe liſt in this her *Oligarchical* Government, and begger thee at laſt. In taking a Portion thou ſelleſt thy Freedom and Liberty, and becomeſt a ſlave for one day of Marriage compleat; *viz. Her Wedding Night, and Day of Death*; and ſo the Evening and the Morning makes that day: All the reſt being ſtuft with Cares, Fears, and Miſeries.

Oh

Oh Heavenly Powers! Why did you bring
to light
That thing called WOMAN, *Natures*
overſight?
A Wayward, a Froward, a conſtant
evil,
A ſeeming Saint, ſole Factor to the
Devil:
That She-born Tyrant *full of Mi-*
ſery,
A guilded wethercock of Vanity:
That being Damn'd, ſhe firſt began to
fall,
From bad to worſe, from worſe to worſt of
all.
So is ſhe wretched, nay ſhe's far more
vile,
Than the deceitful weeping Crocodile.

Theſe and innumerable ſuch like Torments, Miſeries, Vexations, Anxieties, and all that Envy, Malice, Fury, the Devil and Hell it ſelf can invent, my *Philoginus*, are Concomitants of a married Life. What canſt thou marry then? What ſayeſt thou now? Art thou ſtill ſo mad as to deſire a Wedded Life? Take warning by him whom thou

thou knoweſt was almoſt ruined by a *Croſs, Unloving and Undutiful Wife. Fœlix quem faciunt aliena Pericula cautum.*

Is there *any Society*, think you in all this? Are ſuch Women *Helps* to Men? And, if not, they are far from *Helps meet.* 'Tis much better for a Man, therefore, *to be alone*, than to be joyned to one that will put him *out of himſelf*, put him *beſides his Wits* and *Sences*, and make him *neither enjoy himſelf nor others.* Since Marriage was firſt deſigned by GOD for *Love, Peace, Concord*, and to be an *Help each to other*, there's the *Society.* Whence I may infer (if the Proverb be true that Marriages are made in Heaven) that ſuch had no friend there.

But this is not all, and therefore, *Philogynus*, Let's now a little *conſider the reaſons of thy Love* (if there by any) *and Fondneſs, on what grounds and baſis they are bottomed*, that thou mayeſt, if poſſible, be weaned from this *itching humour* of thine, this *Amabilis*

bilis insania, this *sweet Frenzie*, this *Glucupicron* Passion thou art in. For, by so much the more do I really pity thee beyond those that are in *Bedlam*, by how much thou exceedest them in *madness*.

SECT.

SECT. III.

The Grounds *and* Reaſons *of* Love, Reaſonleſs *and* Groundleſs.

IN the firſt place then let me tell thee before I rip them all up, and that plainly as my Friend, *what Love is*, I mean *that Devil-paſſion of Love* thou art in, (and therefore ſince I deſire nothing more thereby than thy welfare, by preventing thy ruine here, and perhaps, for ever hereafter; I hope thou wilt as kindly accept of what I ſay to thee (as it was intended by me) which I define thus, *only a deſire bred of liking and the product of Folly*, as I obſerved in my laſt Treatiſe I gave thee) nay 'tis impoſſible to Love, *and to be

*Jupiter *himſelf cannot be in* Love *and* Wiſe *both at once.*

Wise (as will be seen by the sequel of this Discourse.) *Plato* calls it *magnus Dæmon*, the *great Devil*; and though I am sufficiently sensible the *Platonists* do usually term the *good* as well as *bad Angels*, Δαίμωνοι. And *Plotinus* makes a question whether it be a *Devil* or a *God*, or whether it be *partly one*, and *partly the other*, or a *Passion*, and concludes, *it participates of all three.* But however, here we must distinguish to come to thee, which, that we may the better do, it will not be impertinent to examine *all the sorts of Love*, their *Beginning*, *Nature*, *Objects*, *Difference*, *Extent*, *Power*, whether it be a *Virtue* or a *Vice*, *Good* or *Bad*, &c.

I say, in the Definition it is a *Desire bred of Liking*, &c. and I told you *Lib. citat. elsewhere, that *Desire is a passion disposing the Soul to will what is good whether present or absent, and their conservation, or to avoid an evil.* To which add, that as *Desire wisheth*, *Love enjoys*; like *Jacob* and *Esau*, one takes the other by the Heel; and when Desire ceaseth, Love is enjoyed; *Desire* is absent, *Love* is present. Now, As *this Desire is bred* of

of liking, we may make *as many ſorts of Love*, as there are *Objects*, which are always good, or ſeem to be ſo, *omne pulchrum amabile*, every beautiful thing is amiable, lovely and good.

From the aforeſaid goodneſs, proceeds *Beauty*; from Beauty, *Grace* and *Comeliueſs*. Theſe are *Hippocrates*'s Twins, and are divers, as they ariſe from divers objects: and ſo they affect and pleaſe the *Eye*, *Ear*, *Feeling*, and other *Sences*, which compel us to Love, and make us deſire the fruition of the object; To *Seeing* and *Hearing*, belong *Beauty* and *Grace* chiefly, but to *all the reſt of the Sences*, *Pleaſure*: For were it not really ſo, or pleaſing or gracious in our eyes, we ſhould not deſire. Whence *Plato* defines it thus: (a) *Beauty is a lively ſhining or ſparkling brightneſs, reſulting from effuſed good by Ideas, ſeeds, reaſons, ſhadows, ſtirring up our minds, that by this good they may be united and made one.* There is an *Intellective Love*, as GOD, who is Love in the abſtract, and ſo, Love may be ſaid to be without Father or Mother, being before the World was; and, indeed, the Protartick

(a) *Forma eſt vitalis fulgor ex ipſo bono manans per Ideas, Semina, Rationes, umbras effuſus. Animos excitans ut per bonum in unum redigantur.*

tartick cauſe of the Worlds Creation and Redemption.

Ante Deos omnes primum generavit Amorem.

And ſo the *Angels* manifeſt their Love towards poor mortals here on Earth, in rejoycing at the Converſion of us miſerable Sinners, and in garding of us; And therefore I think, I may ſay without the imputation of ſuperſtition, they Pray and make interceſſion for us. *Men* have alſo an intellective Love, and is founded either on *Pleaſure*, *Honeſty*, or *Profit*. To the firſt are reſerved all delightful objects, *Women*, *Children*, *Friends*, *rare Edifices*, &c. To the mid-moſt, the Love of honeſt things, *Virtue*, *Wiſdom*, and *all that is good* (for *in medio conſiſtit virtus*) much to be preferred before the other two. To the laſt, *Profit*, *Wealth*, *Honour*, (which ſeem rather to be *Deſire*, *Covetouſneſs*, *Ambition*, than Love.) However to theſe are all the Deſires and Loves of man-kind, referrable, though they be very various you ſee as the objects are.

Now

Now we are to know (as to the nature of Love) what I noted elſewhere. 'Love is * an emotion of the 'Soul, inciting it by the motion of the 'Spirits to joyn in will to the objects, 'that ſeem good and convenient for 'us, *viz.* ſo to joyn in will, as to make 'a mans ſelf and the thing beloved 'one and the ſame, and therefore the 'motions of the blood in Love, as al- 'ſo of the Spirits (if ſimple and alone, 'and not joyned with *Deſire*, *Joy*, and '*Sadneſs*, &c.) are even, as alſo the 'Pulſe, but greater and ſtronger than 'ordinary; emitting more heat, and 'celeritating digeſtion; and therefore is 'an healthy Paſſion. And this proceeds 'from the tie that is between the Soul 'and the Body; as when any corpo- 'real action is joyned with a thought, 'one ſtill accompanies another, as is 'apparent in ſuch who have an aver- 'ſion to ſome Medicine; they cannot 'think on it, but the Taſte, Smell, &c. 'comes alſo immediately into their 'thought; For the *Blood*, or ſome 'good and delectable Chyme getting 'into the Heart, and becoming a more 'convenient Alimony then ordinary

*Fol. 148, &c.

'to maintain heat there, the principal 'of Life; occaſion the *Soul* to joyn in 'will to this Alimony, *viz.* To Love 'it: And thus at the ſame time the 'Spirits deſcending from the *Brain* to 'the *Muſcles*, might preſs or agitate the 'parts from whence it came to the '*Heart*, *Stomach*, and *Intrails*, whoſe 'agitation increaſeth the Appetite; or 'to the *Liver* and *Lungs*, which the 'Muſcles of the *Diaph agma* may preſs. 'Whence the ſame motion of the *Spi-'rits* ever ſince accompanies the *Paſſion 'of Love*. In this kind of Love, then, 'there are two effects, *Benevolence* and 'Concupiſcence. The former is, when 'we wiſh well to what we Love; the 'latter, when we deſire the thing Lo-'ved. There are *different Paſſions* alſo 'that participate of *Love* (as will be 'preſently ſhewed, which cauſeth it to 'vary its name.) However, *Love* is not 'always the ſame and alike; for *it ad-'mits of degrees:* As, when we eſteem 'an object of Love leſs than we eſteem 'our ſelves, it may be termed only an '*Affection*; when we value it equal to 'our ſelves it may be termed *Friend-*

'*ſhip*;

'ſhip; when more, *Devotion*. And 'ſometimes we love meerly for the poſ-'ſeſſion of the object whereunto our 'paſſion relates, and not the object it 'ſelf for which we have only a deſire 'mixt with other particular paſſions, 'as *Ambition*, *Avarice*, &c. But the 'Love a generous Soul and a man of 'Honor beareth his friend, is of an 'other and purer Nature; and that of 'a Father to his Child is more Immacu-'late and Sublime.

'And foraſmuch as the objects of 'Love are repreſented to the Soul by 'the ſences both *External* and *Internal*; 'it will follow there are two ſorts of 'Love according to the object whe-'ther *good* or *handſom*; For when we 'judge any thing good and convenient 'for us *by our internal ſences and reaſon*, 'we may moſt properly term it *Love*. 'If it be judged by our *external ſences*, 'we call it *handſom*; and ſo we like it, 'which *paſſion of Liking* is uſually more 'than *Love*, becauſe what is conveyed 'to the *ſences* makes greater impreſſion; 'and yet preſents things more falſe,

'than

'than what is communicated to it by 'Reaſon.

'Love proceeding from Knowledge '(as 'tis clear it does) muſt needs pre-'cede Joy and Sadneſs (except when 'Joy and Sadneſs proceed from know-'ledge) and when the things this know-'ledge inclines us to Love, are, in 'themſelves truly good, *Love is then 'moſt Excellent and Tranſcendent*: For it 'joyning things that are truly good to 'us, we are thereby rendred more per-'fect. Neither can it then be in ex-'ceſs; The moſt that can be, does joyn 'us ſo abſolutely to thoſe good things, 'that we diſtinguiſh between the Love 'we have to them and our ſelves, which 'cannot be Evil. *Nay, Love is ſo good, 'that were we unbodied, we could never 'love too much.* Neither can it fail of pro-'ducing *Joy*, when grounded on *Rea-'ſon*, becauſe it repreſents what we 'Love, as a good belonging to us.

Among thoſe various and innume-rable raviſhing objects which excite us to Love, and captivate our Souls, *Beau-ty*, though the commoneſt is not the leaſt

leaſt. And this is alſo divers, There is a *Beauty* ariſing from GOD: There is one Beauty of the *Soul*, another of the Body. A *Comelineſs*, and *Grace* in *Virtue* and a refulgent Beauty. A Beauty from *Speech*, *Geſture*, *Deportment*, *Action*, *Shape*, and *Form* of *Creatures*, &c. And their names vary accordingly. As *the Love of Womens Beauty* is termed *Luſt*. Of *Pleaſure*, *Concupiſcence*, of *Honour*, *Ambition*, of *Money*, *Covetouſneſs*, &c. And is either *Virtue* or *Vice*; *Good or Bad*. A *Pious Holy* Love there is, and an *Heroick*, *Vain*, and *Fantaſtical Love*. As (*b*) *Pauſanius* makes two *Venus*'s, *one ancient and without a Mother, from Heaven and Celeſtial, the other younger, begotten of* Jupiter *and* Dion, *which we commonly call* Venus. The latter of which, is the *Divil* thou art poſſeſſed with; For ſo *Ficinus* in his *Comment* on this place *Cap.* 8. calls theſe two ſorts of Love *Devils*; or, *good* and *bad Angels*, (to ſpeak to the common capacity) that are ſtill attending on our Souls. The former elevates our Spirits and Soul to *Heaven*; The latter depreſſes them to *Hell*. The firſt is from God; the latter from the

(b) *Duæ veneres, duo Amores; quarum una antiquior et ſine matre, Cælo nata quam Cæleſtem venerem nuncupamus: Altera vero junior, a Jove & Dione prognata, quam vulgarem* venerem *vocamus.*

the Devil. That of (c) *Lucian* is good, where he ſays, *one Love was born in the Sea, which is as raging in young Mens breaſts, as the Sea its ſelf, and cauſeth burning luſt; The other is that Golden Chain which was let down from Heaven, and with a divine rage raviſheth our Souls made to the Image of God, ſtirring us up to comprehend the Innate and Incorruptible beauty to which we were once Created.*

(c) *Alter mari ortus, ferox, varius, fluctuans, inanis, juvenum mare referens, &c. alter aurea catena Cælo demiſſa bonum furorem mentibus mittens, &c.*

The former Devil, However, that thou haſt in thee carries the Bell, and is moſt commonly received for *Venus*. From whence this Devil came, whence he ſprang, and what his original was, is hard to determin. Some think this *troubleſome Fellow* to be begotten by *Porus* the God of *liberality* and *generoſity* of *Penia*, *Poverty*; when ſhe came a begging to a place where all the *Gods* were invited to a merry-meeting on *Venus*'s birth day, when *Porus* half Fudled begat him, quite intoxicated with *Penia*; and therefore *Venus*, ever ſince, attends upon him. Others tell us he was before all the *Gods* were, and ſprang from *Terra* and *Chaos*; Many,

ny, again will have it that, at firſt, Men were as it were double, having two Heads, four Arms, four Feet, &c. And for their Pride, thinking themſelves nowiſe inferiour to the *Gods*, were by them at a general Council, divided into two; and ſo, by Love, they hope to be again made one. And this fiction agrees very well with *Moſes*, *Gen.* 1.27. where we find both Male and Female were *in one fleſh*, compared with *Gen.* 2.24. *Mat.* 19.6. *Epheſ.* 5.31. And when *ſeparated*, *made one fleſh again.* And this fancy has given others occaſion to feign it thus; That *Vulcan* the *God* of *Smiths* meeting (once upon a time) two Lovers; he bidding them ask what they would of him and he would grant; they begged to be new forged in his Laboratory, and to be made one, which he preſently did, and ſo ever ſince, *true Lovers are one, or deſire to be ſo.* Others again will have this *Brat* to be the very ſame Fire *Prometheus* fetcht from *Heaven.* But when we have done all, we muſt conclude his Pedegree to be ſo ancient as no *Poet* could ever find it out, his Antiquity being as old as the World it ſelf,

self. As *Phædrus* maintains, *in oratione in laudem amoris Platonis convivio*: or, at least as the existence and being of Man. Begotten only of Phansy, and an Idle Itching Humour, not worthy a sober mans thought, ending in a Sigh.

And yet, as Idle as it is, such is it's Universality and soveraign power, as it has given occasion (not perhaps unjustly) to the *Poets* to esteem him a *god* and that of the first Rank, commanding *Jupiter* himself to descend in a *golden shower*, and to be metamorphosed into a *Bull*, a *Shepherd*, a *Satyr*, a *Swan*, *Cuckow*, and any shape to enjoy his desire. Nay, as (d) *Lucian*'s *Juno* upbraids him, *Cupid*'s *playgame* he was. And the same (e) Author brings him in complaining of *Cupids* tormenting him so, he could not be quiet for him. Sullen *Saturn* also was actuated by his heat, and became his meer slave all over *Creet*. Neither could the furious *god* of War *Mars* resist his stroaks, but became his Captive; making him roar louder then *Stentor*, and tript up his Heels so that he covered nine Acres of

*For the Love of Juno as Lilius Giraldus tells us.

(d) *Ludus Amoris Tom.* 4.

(e) Tom. 3. *Diol. Deorum.*

of ground with his fall. So *Vulcan* being cast down from Heaven by him, though he was a Summers day falling, at last in *Lemnos Isle*, brake his Legg and complained of his fury. In the like manner he insulted over *Mercury*, *Pan*, *Bacchus*, and all of them. *Neptune* himself with his Ocean could not quench one of his Flames. And frigid *Cynthia* bewails her Tortures he put her in for *Endymion*. *Hercules* the great subduer of Monsters was himself subdued by him. And *Apollo* that cured (as he thought) all Diseases, could not find out a remedy for his wound. Nay he spared not his own Mother *Venus*, but tost her from Piller to Post, from Heaven to Mount *Ida* for *Anchises*, thence for the *Assyrian Youth* to *Libanus*: notwithstanding she threatned to clip his wings, break his bow, and at last whipt him, as *Plutarch* in his *Triumphs of Love*, notes.

Neither doth he tyrannize thus over the *gods* only, but *Devils* too. Instances of which we are most plentifully furnished with from *Authors worthy of Credit*; As the *Telchines* Lusts and Rapes

Rapes recorded by the *Platoniſts*, the innumerable relations of thoſe *Incubi* and *Succubi*, *Faunes*, *Satyrs*, *Nimphes*, met with almoſt in every Book, who were nothing indeed but *Devils*; nay and *Moſes* in *Gen.6.* 2, 4. tells us, *The Sons of God*, which were the *Angels*, *went in to the Daughters of men*, ſeeing them to be fair, and *of them begat Giants*. And this (f) *Lactantius* confirms, where he affirms, *God ſent Angels to the Tuition of men, but whileſt they lived among us the Prince of Darkneſs burning in Luſt tempted them by little and little to this wickedneſs.* But it is more common with the infernal Angels, who have been frequently married to Men and Women, (g) *Sennertus* gives us an inſtance of one *Barbara Vortubers*, who confeſſed *Anno* 1624. ſhe had often lain with the Devil, and was impregnated by him of two Hirſute Creatures like Mice, hairy, and that black, which ſhe bore but a month before ſhe was delivered. (h) *Sabine* informs us of a Gentleman of *Bavaria*, who exceſſively lamenting the loſs of his Wife, the *Devil* in her likeneſs came and comforted him, promiſing him to come

(f) *Lib.* 14. *Cap.* 15.

(g) *Lib.* 6. *Part.* 9. *Cap.* 6.

(h) *In his Comment on* Ovid's *Metamorph. on* Orpheus.

come and live with him again if he would leave his Curſing and Swearing, which he was much addicted to, and be new married, which he conſenting to, he lived with this cuning *Succubus*, ſhe governed his houſe and had many Children by him, but was always Pale and Melancholly, till one day ſhe fell out with him, and he ſwearing at her, ſhe immediately vaniſhed, and was never ſeen more. But ſuch like Examples are infinite in thoſe Learned Writers; wherefore I ſhall not need to particularize more in ſo clear a caſe, but refer you to them for farther ſatisfaction.

(i) *St.* Auguſtin *de Civ. Dei lib.* 15: Malleus *malefic. queſt.* 5. *part* 1. Godlemanus *lib.* 2. *cap.* 4: Plutarch. *vit. Numæ.* Paracelſus *De ſylphis:* Jacobus Reuffus, *lib.* 5. *cap.* 6. *fo.* 54.

Philoſtratus *lib.* 4. *de vita Apollonii.* Giraldus Cambrenſis *Itinerar. Camb. lib.* 1. Hector Boethius *Hiſt. Scot.* Cardan. *lib.* 16. *cap.* 43. Valeſius *de ſacra philoſ. cap.* 40. Cicogna *lib.* 3. *cap.* 3. Delrio Johan. Nider Fonicar *lib.* 5. *cap.* 9. Bodinus *Damonolat. lib.* 2. *cap.* 7. Pererius *in* Gen. *in lib.* 8. *cap.* 6: *ver.* 2. Lipſius Jacobus Sprangerus. Nicholas Remigius, *our* King James *the* 6th *of* Scotland, *and firſt of* England, *his* Dæmonologie.

Yet many there are with *Michael Scot*, *Johannes Wierus*, *Enwichius*, *Enealdus*, *Biarmanus* and other, that

look on all theſe ſtories of *Devils*, *Witches*, *Incubi*, or *Succubi*, to be meer Phanſies, idle Chymæra's and Deluſions, nothing at all of truth in them. But St. *Auſtin Lib. Citat.* doth aſſert it, as nothing more true; ſo doth *Zanchy cap.* 16. *lib.* 4. De oper Dei. *Thomas Eraſtus* de Lamiis, *Daudinus* in *Ariſtot.* de Anima. lib. 2. Text. 29. Com. 30. *Sprangerus*, *Bodinus*, lib. 2. cap. 2. *&c.* wherefore I ſhall add no more in this place.

And our very Eyes will evince us how it hurries Bruits and Birds into its trap, and makes them ſo outragious that they'l kill each other, as is frequently ſeen in *Horſes*, *Dogs*, *Bulls*, *Boars*, *Stags*, *Game-Cocks*, and *Swans* (k) &c.

(k) *There is a civil Love also among them even to the very kind, though they be both of a Sex. If they be trained up also with Creatures of another kind, they are exceeding fond each of other, as the* Lyon *and the* Dog *in the* Tower; *and how loving* Dogs, Horſes, *and other Creatures are to thoſe that treat them well is every where obvious.*

Nay

Nay, the very inanimate Creatures are not exempted from his Fury and Tyranny; As, we ſee the *Loadſtone* draws *Iron*; The *Olive* and the *Mirtle* embrace each other; The *Ivy* and the *Oak*; and a great Sympathy there is between the *Vine* and the *Elm*, and as great an hatred between the *Vine* and the *Bay-tree*, for it kills it if it be ſet near the Vine. But that which is as Remarkable as any, is that of the *Palm-Tree*, *Male* and *Female*, which grow in Love if they be ſet within ſight of each other, and exceedingly refreſh't when the Wind brings the ſent of the one to the other, whence it is a preſent cure, if theſe Trees at any time begin to Pine and Wither, or if they thrive not well, to tie the Branches of the one to the Body of the other, or the Leaves whereby both flouriſh the better.

Thus you ſee there is an *Intellective*, *Natural*, *Senſible*, *and a Rational Love*, which Laſt is applyed to *Men*, becauſe they are rational Crea-

tures (or ought to be) not that *Heroick Love* is to be termed Rational, it being, indeed, nothing but *filthy Luſt*, and ſo the truth is, deſerves not the name of *Heroick*; But however ſo it is commonly termed, becauſe the *Grandees* and *Heroes* of the World are, and have been moſt addicted to it. The *Rationality* of which is next to be examined.

All this that hath been ſaid, being conſidered it will eaſily appear *Plotinus* his words are true; That this *Devil Love*, is not only *partly Devil, partly God*, and *partly a paſſion*; but really and in truth all three, the *God of Gods*; ſubjecting them all unto himſelf; the moſt powerful of them all; to whom all give obeyſance and adoration through their own ſenſual appetite which leads them thus Captive. An *Itching burning Luſt* (as was now noted) not worthy the name of *Love*, and nothing elſe *is this great god*. Wherefore *Ariſtophanes* ſays very well, That he was with *Scorn* and *Shame* caſt out of the council and Society of the *gods*, baniſh't Heaven

ven, and confined to this low Region of the Earth, and had his Wings Clipt that he might come no more among them. And there he has remained ever since and can rise no higher, he may go lower into Hell, indeed; but nothing that is impure can come into Heaven. Let's now proceed; after you have consented to call him *Lust* ever hereafter, and not *Love*.

Sub-Sect. I.

What the Grounds and Reasons of Love are.

AND here I must confess unto thee, *Philogynus*, that I acknowledge an *honest Love there is* and *Natural*, which none alive can or ever could resist; talk what they will of the *Stoicks* they must be *Stocks* and not *Men* that love not a *Woman*; that is not inclinable to their Imbraces, that is not moved with their pretty tricks, allurements and devices, which are *incantationes Instar*, as so many Charms. But, why these should induce thee to Marry, without more excellent Endowments of the Soul, I see not, my *Philogynus*, they being, when weighed, too light in the Ballance: And that this may be the more apparent, I shall reduce the grounds on which Love is built

built, to theſe *Six Diviſions*. 1. Is, or ought to be that which few find, *Virtue, Piety and Honeſty*. 2. *Beauty*. 3. *Riches, Greatneſs*. 4. *Apparel, Deportment*. 5. *Familiarity, Diſcourſe, Singing, Muſick, Dancing*. 6. *Luſt*. Goodly grounds all! and ſo they will appear, *Philogynus*, when we have ſearcht into them.

'Tis thy *Infirmity* makes theſe ſo Amiable to thee, and makes her lovely in thy ſight, *not Nature*; neither is ſhe *really ſo*, foraſmuch as no man elſe is of thy mind, or to ſpeak the beſt of it, (ſince thou *canſt give no Reaſon for Love*) evident it is, 'tis nothing but thy *Fancy*, than which, what is more Idle, Vain and Ridicule?

But that it may the plainer appear to thee, we will a little pry into them all in order, and we ſhall find, *That the ſenſitive faculty in thee over-rules, for the moſt part, thy Reaſon; thy Soul to be obfuſcated and deluded, and thy Underſtanding captivated like a* * *Beaſt*. And then I hope thou wilt be of another mind and reſolution.

* *For* Seneca *calls Love* Impotentem & Inſanam Libidinem, *An Impotent & Raging Luſt*.

Diviſion. I.

Virtue, Piety, and Honeſty.

MY opinion is, I muſt needs ſay, *Phylogynus*, Love, when it is truly founded and objected, is bottomed on this ſure *Baſis*. This is, or ought to be, the only ground and reaſon of our Love, indeed. For thus we may be ſure of a *good companion*, and an *Help meet*, when we Marry a *Soul*, and not a *meer Body*. This Love grounded on *Virtue*, *Piety* and *Honeſty*, if it be really ſo, cannot deceive. And when thou haſt found ſuch an one, ſuch a Woman, I may ſay with *Jeſus* the Son of *Sirach*, *Eccluſ.* 7. 19. *Depart not from a Wife and good Woman that is fallen unto thee for thy portion in the fear of the Lord, for her Grace is above Gold. Bleſſed is he that has a virtuous Wife,*

for

for the number of his years shall be doubled. An honest woman rejoyceth her husband, and she shall fill the years of his life with Peace. A virtuous woman is a good portion, and a gift to such as fear the Lord, whether they be rich or poor they shall at all times have a chearful Countenance, Eccluſ. 26. 1,2, 3,4. *If there be in a Womans Tongue, gentleneſs, meekneſs, and wholſome talk, then is not her husband like other Men. He that hath gotten a virtuous Woman, hath begun to get a poſſeſſion; she is an help like unto himself, and a Pillar to reſt upon*, Eccluſ. 36. 23, 24. *Who can find a virtuous woman, for her price is far above Rubies. The heart of her husband doth ſafely truſt in her, ſo that he ſhall have no need of ſpoil. She will do him good and not evil all the days of her life*, Prov. 31. 10, 11, 12. *A gracious Woman retaineth honour*, Prov. 11. 16. *A virtuous woman is a Crown to her husband*, Prov 12. 4. Such Women undoubtedly as theſe fear the Lord, *and ſuch Women ſhall be praiſed*, Prov. 31. 30.

But

But when thy Love *Philogynus* is grounded on any other foundation than this of *Virtue* and *Piety*, there can be no real content or quiet; only feigned and from the Teeth outward (as we uſe to ſay) for ſome ſiniſter ends, which when they are accompliſhed or fail, on every trivial occaſion *Love* is converted into *Hatred, contention, envie and all manner of unquietneſs:* whereas *Virtue, Piety* and *Honeſty* knit the bonds of Matrimony, and increaſe as well as cement Love. For, I am of opinion with the *Stoicks*, who held, that *a wiſe man or woman is the only Beauty; foraſmuch as the liniaments of the mind are far more comely than thoſe of the Body, and more amiable.*

Such a Woman as this I am ſpeaking of, my *Philogynus*, I could willingly wiſh thou hadſt met with, *Hic labor, hoc opus eſt.* To find ſuch an one is *Rara avis*; I fear therefore, thou wilt find thy ſelf herein deceived as well as many others, by their *Hypocriſies, Camelion-like diſſemblings, flattering Gnatboes, outſide formalities, pretended*

tended honesty, *Religion*, *Love*, *Modesty*, *Virtue*, *counterfeit gestures and looks*, and such like, which often surprize men, and rob them of their Senses and Hearts, and deceive them at last; they being indeed of *no worth*, *Virtue*, *Piety*, or *Honesty*, only *Hypocrites*, stuft with *Mischief* and *Subtilty*, having no *truth*, nor the *fear of God in them*. And nothing more difficult in this licentious Age, than to distinguish such women. Therefore, my dear *Philogynus*, let me intreat thee to beware and very cautious how thou adventurest. * *A Woman is stronger than any thing*, next to the *Truth*. And that is it I intend to press close upon thee in all this my discourse.

* *Esdras.* 1. 33. 22. &c. *v.* 28, to 32.

The wisest will tell thee *Prov.* 7. 5. *They have smooth and flattering words*: And in *Prov.* 5. 34. *Their Lips drop as an honey-comb, and their Mouths are smoother than Oyl; but their end is bitter as Worm wood, sharp as a two-edged Sword.* There is a great deal of danger in them, though they'l ravish thee with their discourse. All their words

words tend only to *deceit*, nay they are so subtle as that the wisest, greatest, and stoutest have been captivated by them, by their very *looks*, *specious pretences*, and *dissembling speeches*. You know *Solomon* himself fell by them, our *Henry* the second was catch'd by *Rosomond*, and *Edward* the Fourth by *Jane Shore*, *Holofernus* by *Judeth*, *Achilles* by *Brisеis*, *Solyman* the Magnificent by *Roxalana*, *Ajax* by *Tecmessa*, *Samson* by *Dalilah*, *David* by *Bathsheba*, the Elders by *Susannah*, &c. Their *Virtue* and *Piety* lies only in their *Tongue*: and therefore you may thence judge where their *Honesty lies*. The Son of *Sirach* also will tell thee (who next to *Solomon* I esteem the wisest) Eccluſ. 19. 2. *That Women lead wise men out of the way, and put men of understanding to reproof.* And in verse 4. *If thou art hasty to credit them thou art light minded.* And in Chapter 25. 16. you will find him thus exclaiming. *I had rather dwell with a Lyon and a Dragon, than to keep house with a wicked wife*; agreeing with *Solomon*, Prov. 21. 9. *It is better to dwell in a corner of a house top, than*

than with a brawling woman in a wide houſe. And verſe 19. *It is better to dwell in the wilderneſs, than with a contentious and angry Woman.* Likewiſe. *Prov.* 27. 15. he adds more of a *contentious woman.* And in Prov. 30. 23. makes *an odious woman, when ſhe is married, to be one of the three things that diſquieteth the Earth.* For *as a Jewel of Gold in a Swines Snout, ſo is a fair woman without Diſcretion,* Prov. 11. 22. *A fooliſh woman will be clamorous,* 9. 13. And the ſame *Jeſus* will warrant thee, *As the Climing up of a ſandy way is to the Feet of the aged, ſo is a wife full of words to a quiet man,* verſe 22. of the aforeſaid 25*th.* Chapter. *If a woman nouriſh her Husband ſhe is angry and impudent and full of reproach,* verſe 24. *The greateſt heavineſs of the Heart, and the greateſt malice is the malice of a woman: Give me any Plague, ſave only the plague of the Heart, and any malice ſave the malice of a woman; or any aſſault, ſave the aſſault of them that hate, and any vengeance ſave the vengeance of a woman. There is not a more wicked head than the head of a*

Ser-

Serpent; and there is no wrath above the wrath of a Woman, verſe 14. 15. 16, 17. *The wickedneſs of a Woman changeth her face, and maketh her countenance black as a Bear. Her husband is ſitting among his Neighbours, and becauſe of her he ſigheth ſore ere he be aware,* verſe 19. 20. and ſo concludes, verſe 21. *That all Wickedneſs is but little to the wickedneſs of a woman.* And as a Curſe therefore, he prays, *That the portion of the Sinner may be to fall upon her.*

Seek not to know a Woman for ſhe's worſe,
Than all Ingredients cram'd into a Curſe:
Were ſhe but Peeviſh, Proud, an arrant Whore,
Perjur'd and Painted, if ſhe were no more,
I would forgive her, and connive at this,
Alledging ſtill ſhe but a Woman is;
But, ſhe is worſe, and may in time foreſtall
The Devil, and be the Damning of us all.

And

And thus *Philogynus*, wilt thou find many Women to be, if thou obſerveſt the Families thou comeſt into, *full of Self-ends, Croſsneſs, Obſtinacy, Craft, Rebellion, Pride, Hypocriſie, Lightneſs, Deceit, Jealouſie, Envy, Malice, Self-will, Inſatiable Luſt, and what not that is miſchievous, never good but when they are pleaſed*; and that's more difficult than to find out the Longitude, the Creeks and Sounds of the *North-Eaſt* and *North-Weſt paſſages*, or to rectifie the *Gregorian Calendar*, the *Cronological Errors in the Aſſyrian* Monarchy, ſquare a *Circle*, or to perfect the motions of *Mars* and *Mercury*, which ſo crucifies our *Aſtronomers*. Nothing will pleaſe her but contention and ſtrife, and the Torment of her Husband, and this ſhe moſt delights in. Like the *Devil* ſhe is, the grand tormenter, ſtudying how he may ſtill be bringing railing accuſations; and, if poſſible, ſhe exceeds him, being much of his own nature, and therefore he knew the beſt way to deſtroy mankind was to tempt her firſt; was to infuſe his Damnable Principles into her, which ſhe

ſhe has ever ſince retained and augmented with advantage; ſo that now ſhe is equal with (if ſhe do not exceed) *his infernal Majeſty* in *deceit* and all manner of *miſchief*. I ſhall conclude then with the *Poet*,

Fœmina nulla bona eſt, ſed ſi bona contigit ulla,
Cum jacet in Thalamo, cum jacet in Tumulo, never good *but in Bed, or Dead.*

As if all the *Stars* had combined together to make up a *Croſs*, *Sullen*, *Perverſe*, *Tormenter of Mankind.*

♄ *gave ſullenneſs, Jove Soveraignity,*
♂ *ſudden Wrath, and unappeaſed Hate,*
☉ *a gayiſh Look, and Wanton Eye,*
♀ *Deſires and Luſts inſatiate,*
☿ *Craft and deep Diſſembling gave her.*
☽ *Inconſtant thoughs, ſtill apt to waver.*

Shew

Shew me, my *Philogynus*, but two in thrice two thousand that are not as I have described them. Nay, even *the most pious of them that* practises, *Ephes.* 5. 22, 23, 24. or any place of the *word of God*, tending to this purpose; I say, and ransack the (l) *holyest Sisters of them all*, which you will, perhaps, think strange; so shall I be content you burn not only what I have said, but what follows, and let me be abandoned thy friendship for ever to boot. If *Women*, then, in general, be so bad, *Philogynus*, *what an hazard is it then to Marry?* And so, I admonish thee again, keep thy self as thou art. ['Tis best to be free, and at liberty.] For as honest *Chaucer* well observes.

(l) *A good natured sinner therefore is much to be preferred to an ill natured Saint.*

Marriage is like a Rebel Rout,
He that is out would fain get in,
And he that's in would fain get out.

And therefore, with the *Philosopher*, make answer to thy Friends that importune thee to Marry, *Ad huc intempestivum*, Tis yet unseasonable, [and so let it always be.]

*Mr. *Flatman.* For 'tis but a *Clog* as the *versifier well notes.

Like a Dog with a Bottle fast ty'd to his tail,
Like a Vermin in a Trap, or a Thief in a Goal,
Like a Tory in a Bog,
Or an Ape with a Clog:
Even such is the Man, who when he may be free,
Doth his Liberty loose,
In a matrimony Noose.
And fools himself into Captivity:
The Dog he doth howl when the Bottle doth Jog;
The Vermine, the Thief, and the Tory in vain,
Of the Trap, of the Goal, of the Quagmire complain:
But well-fair poor Pug,
For he plays with his Clog,
And though he would be rid on't rather than his Life,
Yet he Lugs it and Hugs it as a Man does his Wife.

Divi-

Diviſion II.

Beauty.

SO much for the Womans *Virtue*, *Piety* and *Honeſty*. Deſcend we now, *Philogynus*, to *Beauty*, and ſee if this be grounded ſufficiently on *Reaſon*, or, at leaſt ſo as thou mayeſt build thy *Matrimony* upon. *Thine all, indeed*; for *upon it depends all thy future happineſs*. And truly as I have ſaid before *this*, among thoſe various inducements to Love, *though one of the Commoneſt, is not the leaſt*. That is, *'Tis one of the Commoneſt or Chiefeſt Inducement where it is to be found*; but that is not ſo common. For.

True Beauty conſiſts in a due proportion and Symetry of Parts. I know you Lovers ſeldom look farther then the Face, if that be fair, and *York* and *Lancaſter* mixt in her Cheeks; if ſhe have an *High*, *Smooth Forehead*, a

Cherry Lip, a *Black Eye* and *Eye Brows*, a *Love Dimple in the Chin* or *Cheek*, or both, *clean Teeth*, an *Ivory Neck*, *Hair* as *black as a Raven*, and that which is *Inſtar Omnium*, (and ſets off a Woman as much as any thing) *round*, *full*, *ſoft and white Breaſts*; Then ſhe *wounds deep*, then *ſhe Raviſhes and captivates all ſuch as behold her*; ſhe is *Adored like a Goddeſs* wherever ſhe goes or turns; and *ſtrikes an Awe as well as Love and Admiration in all her Spectators*. The Beauty of fair *Helena*, ſtopt and calmed the raſh Fury of *Menelaus*, and her very looks made him caſt away his Sword, when with full Reſolution he went with it naked vowing to kill her as being the cauſe of *Trojan Wars* and *Miſeries*, and converted his Indignation and Wrath into ſweet and loving Embraces. And *Parthenopæus* was ſo lovely a young man as when his Face in the *Theban Wars*, was uncovered, no Enemy would offer to hurt him. The very *Barbarians* ſtand in Awe of and are Daunted at the ſight of a Beautiful Woman.

But who can tell where this Beauty is? where this Symetry of parts is? Its true, ſhe is a moſt delicate Creature in thine eye, but in no bodies elſe. We may ſay of Beauty as we do of Palates, *there can be no diſpute about it*, that which delights me, is perhaps diſpleaſing to another, and down right odious to the taſte or eye of a third. *Quot Homines, tot Sententiæ*, ſo many men, ſo many minds. *'Tis thy Phanſy*, and that alone *which makes her Handſom, Fair, Beautiful, Lovely*, ſo that when all is done, *thou art but in love with thine own phanſy*, and *adoreſt an Image of thine own making and erecting. And what can be more Idle and Ridicule?* If ſhe have not every part proportionable, her Leg as well ſhaped as her Foot, and her Thigh agreeing to both, *&c.* ſhe can be no Beatuy, how fair ſo ever her Face be.

Yet, admit ſhe be as thou imagineſt, (for 'tis but thy imagination at beſt) a *none-ſuch*, the *Phœnix of the World*, like *Venus* her ſelf when ſhe was a Maid, or whatever you will have her,

The *wonder of Nature*, &c. All is not worth a Rush, not worth a sober mans thought if *Virtue* be not joyned with it. *This is gone with a puff, a breath of sickness*, and is as *unstable as the wind*, or her own mind, as *fading as a Flower*, *A Feaver shrivels it into nothing*; *The small Pox turns it into Deformity*, as I have noted in my last Book (*m*) so often quoted. *Time* will turn *Venus* to *Erynnis* *'Tis but the work of time and sickness*, as *Nazianzen* notes, *Orat.* 3. After she hath had two or three Children, she'll grow so out of shape, her neerest kindred will hardly know her. Besides many times Folly attends Beauty, *Fair and Foolish*, is a common Proverb, *or wanton Lust*, which is worse, as the Song goes, *Can she be Fair and Honest too?* she must needs be exposed to many temptations, and all, for what is but skin deep. *Favour is deceitful, and Beauty vain*, it signifieth nothing. *But the woman that feareth the Lord, she shall be praised.* Prov. 31. 30. This will continue Love, when that is gone, *when thou seest any beautiful Woman*, then, *consider*, *'tis but a bundle*

(m) Pag. 39.

bundle of Clay, Duſt and *Aſhes thou admireſt*; ſhe has an handſom Face perhaps but an ill ſhaped body, examine every part and view her narrowly, and *thou'lt be ſo far from loving, as thou'lt rather loath her. Calcagninus* in his *Apologies* tells us of a Love-ſick Fellow, (Fool I may call him) heartily deſired he were his Miſtreſſes *Ring*, to *ſee, feel*, and *I know not what*; *Aſs that thou art*, ſaid the Ring, wert thou in my place, thou wouldeſt ſee enough, *not only to hate and abominate her, but it may be, all other Women for her ſake.* Thus thou ſeeſt, *Philogynus*, how eaſily thou mayeſt be deceived in *this vain Phanſy of Beauty.* Wherefore (becauſe I ſtudy brevity) I ſhall proced to the next.

Diviſion. III.

Riches, Greatneſs.

EV'ry Man almoſt would think this ſhould be a very ſure and good ground for Marriage, none better, it being the only or chief thing, that many, if not moſt, Marry for, *Dea monetæ*, the *Soveraign Goddeſs of the World*, they ſacrifice to her in every Corner. All their care, and induſtry is to gain Wealth, for which they ſtudy, ride, run, and trudge about, toyl, work and care, venture Limbs, Life, and all for Money. And if thou haſt this itching humour upon thee, if thou marrieſt *meerly* for Money, *Philogynus*, *The Lord have mercy upon thee*, it is *no Match*, *no Marriage*, *thou liveſt in Whoredom all thy life with her.* And if ſhe marries for that end only, ſhe is but a Lawful Whore at beſt, ſhe is

no

no other, and has *given thee a leaſe of her body, during life, for a Joynture*, it may be a thouſand times more then her body is worth. *There can be no love in ſuch Matches*, they are *odious and abominable in the ſight of* GOD, *and all honeſt Men.*

I know next to *Virtue*, *Piety* and *Honeſty*, a competent Eſtate is a moſt requiſite expedient to alleviate the miſeries and Inconveniencies of a Married Life. But, Sots as we are (as I noted in another Book) we are curious in the ſtrain of our *Horſes*, *Game-cocks*, *Dogs*, *Pidgeons*; But in this moſt weighty matter *our own Poſterity*, we are too remiſs, Marrying any deformed piece of Mortality for a little Money. And thus, frequently we leave a *Crook-back'd*, *Flat-nos'd*, *Bowlegg'd*, *Squint-ey'd*, *Left-handed*, *Ugly*, *Infirm*, *Weaſel-fac'd*, *Diſeas'd*, *Quarter-witted*, *Hair-brain'd*, *Nonſenſical*, *Gooſecapical*, and *Coxomical Ideot*, not only to poſſeſs our *Eſtates*, but our *Names*, and to *build up our Families*. Can any thing be more Ridiculous? what Love canſt thou

thou have to such a Woman? 'tis the *Wealth* thou Marriest, and Lovest, How is she then, a *Companion*, and a *Help-meet*, &c. It generally proves unlucky. If therefore my *Philogynus*, thou Marriest for *Riches*, meerly, or *Greatness*, I wish thou mayest be served as *Messelania* did the Emperor *Claudius*, or *Venus*, *Vulcan*; *Phædra*, *Theseus*; *Helena*, *Menelaus*; *Pasiphae*, *Minos*, &c. Wear *Acteons Livery*, Live *Rich*, and Dye a *Wretch*.

Division

Division IV.

Apparel, Deportment.

YOu Doting Gallants and Love-ſick Fellows, commonly put *this as another ground and reaſon of Love*, and a good one it is! This, however for certain, tis one of the greateſt *Catch-dolts* or Baits to Intrap *Fools*, (that look only to the outſide of things, regard the Shell and Cabinet, and neglect the Kernel and Jewel) that is. The greateſt incitement to Love, and Provocative to Luſt imaginable; Beauty is nothing to it; nay, Beauty would be nothing without it. For as our *Engliſh* Proverb goes, GOD *makes*, *but Man ſhapes*. And it is clear, Beauty is more beholding to *Art* than *Nature*, if we but ſeriouſly conſider, a Man is leſs tempted by ſeeing *Women naked*, than in their *Silks*, *Velvets*, *Embroi-*

dries,

dries, Jewels, Rings, Lockets, Curles, Bulls, Towers, Pendents, Braceletts, Laces, Furs, Odours. These Captivate, nay, Intoxicate moſt *ſhallow pates.* Her perfumes and Apparel nre the greateſt allurements to *Fools.* * Take her as Nature has made her, ſtark naked; or look upon her when ſhe is ſtript of all her borrowed Feathers, and ſhe'll be nothing ſo amiable, if at all; nothing deſirable; ſhe'll be an antidote rather againſt Letchery and Love. True Love is grounded on *Virtue* (I tell thee) not on theſe low, mean, ſordid outſides, ſhadows, fooleries, vanities. Ask *Travellers* (if thou wilt not believe me) and they will tell thee, when they converſed with no Women but ſuch whoſe Cuſtom was to go always naked as they were born, they had no Amorous Phancies, no Luſtful Mind, loathed the thoughts of it, and hated a woman as much as a Beaſt; they were all alike; they made no difference between them: ſo little were they provoked *by ſeeing all.* A Foot with a Lac'd Shoe, or a Silk Stockin on, a Rich Laced Peticoat, will perhaps

**However decent cloathing is not to be condemned, and thoſe according to the Faſhion, for I account him or her the Fantaſtick, that continues in an old ſet ſtiff ſtarch't Printed Dreſs. They are like the Kings and Queens in a pack of Cards, or like a Picture in an old ſet of Hangings made of Tapeſtry.*

haps tempt thee much more; and make thee mad for what they were not moved when they ſaw hundreds of them.

All other Deportments and Geſtures of the Body are as bewitching, as taking, and are no doubt, as forceable perſwaſives; but only with *Ideots*, weak, ſhallow, and empty Fellows (in which number I ſhould be loath to find my *Philogynus*,) ſome are as much taken with a Smile, as Diſcourſe; and perhaps more. And ſo Love becomes (as indeed it is) a meer Foolery, a Juggle, a faſcination, Every humour may take, and does, according as it may meet with a fit Receptacle. *A Woodcock* is ſoon intangled in ſuch like Springs. 'Tis not, however, theſe things in themſelves that can, groundedly allure, at all. It is not the Eye, Face, or ought elſe does it; but the caſt, the glance of it, the carriage, and the ſeaſonable adopting them to ſuch as are eaſie to receive them. The *Virgin Mary* (if we may believe *Baradius*) had, as lovely as bewitching eyes and face

face as any that ever was, but yet, *ſo modeſt, that they were an Antidote againſt Luſt to all ſpectators.* Nay, *Bonaventure* (if he did not ſpeak at a venture) poſitively aſſerts, *Her very aſpect was not only a preſervative, but an abſolute cure ever after it.* And ſo 'tis not the *Cloaths*, *the Ornaments* about a *fooliſh Woman* takes with a *wiſe Man.* If ſhe be not *inwardly endowed with Virtue*, *Piety* and *Honeſty*, which is rare, he will not abide her, though never ſo outwardly adorned. Be not thou therefore in love with a *Lac'd Petticoat*, an *embroidered Gown*, a *little ſhoe*, a *ſilk ſtockin*, a *toy*, a *feather*, a *ſhadow*; *but the Lady*; *the handſom Lady*; the *well-bread*, *comely Lady*, nor with her neither without *Piety*, *Virtue*, and *Honeſty*. Judge you whether outward appearances, outward ſhows, be to be choſen before inward indowments. And I ſhall proceed to the fifth thing that may be a reaſon or ground of thy Love, after I have put thee in mind of an honeſt; well-meaning, good natured *Gentleman* of *Florence* (related to us by an ingenious

nious (*o*) Author) who was thus by outward appearances deceived by a *Jeſabel*, ſo illuſtriouſly ſet out with Silks, Jewels, Gold, and ſuch like Ornaments, he was ſo ſurpriſed, he took her rather for a Goddeſs than a Mortal. But after he married her, viewing her the next day, ſtript of her Deceits and Allurements, he found her ſo Rivled, Yellow and Deformed, he could not abide her, he hated her with a perfect hatred; For he had never ſeen her before but by Torch-light. And our Proverb tells us true enough, *Women and Linnen appear beſt by Night*, and *Nocte latent menda*, as the Adage is; 'Tis ſufficient for a *Gooſe-cap*, a *Dizard*, an *Aſs*, or any *ſhallow-brains* however.

(*o*) Gomeſius lib. 3. De ſale Gen. *cap.* 22.

Diviſion

Diviſion V.

Familiarity, Diſcourſe, Singing, Muſick, Dancing, &c.

MAY we not in this Diviſion include all the fooliſh Love tricks under *Familiarity* and *Diſcourſe* that are to be thought of? As *Kiſſing*, *Toying*, *Love-tokens*, *Jeſts*, *Tales*, *Proteſtations*, *Vows*, *Tears*, *Threats*, and innumerable ſuch like. But they are ſo *Vain*, *Idle*, and *Sottiſh*, for brevity ſake (which I always loved) I ſhall only hint at ſome few that come under this Diviſion; and for the reſt, I know thou haſt, *Philogynus*, ingenuity enough (if thou wilt make good uſe of it) to amplifie them to thy ſelf. All the foregoing Artifices and Enchantments of Beauty, Riches Apparel, ſignifie nothing without ſome

ſome opportunity of converſe to gain a Familiarity, and then, what is it Familiarity cannot effect in this particular? many Matches are made up this way for want of better Objects, and other Choice, on both hands, which they would elſe have contemned and ſlighted. How many Lords have thus Married their Kitchinwenches, and Ladies their meaneſt Servants? Opportunity and Importunity will, therefore, work ſtrange effects of Love, and has been known to be the ruine of many a brave Man and Woman; as all Hiſtory, nay, and every Town and Country evinceth us. Thus *Achilles* was intrapt by *Lycomedes*'s daughter *Deidamia*, *Potiphars* Wife with *Joſeph*, The *Abbeſs* and many of her *Nunns*, at *Bracley* in *Glouceſter-ſhire*, by Earl *Godwins* Nephew. (p) *Iſmenius* by *Soſthenes* daughter *Iſmene*, &c. Nay, the wonderful chaſt *Epheſian* Lady, famed over all *Aſia*, (q) was catch't by Familiarity; even in her greateſt Lamentations and Grief for her Husband; nothing would comfort her, ſhe muſt go into the Grave with him,

(p) *Euſtathius*, lib. 1.

(q) *Related by* Petronius.

and there Lament, and there Dye; yet, even in the midſt of all this, ſhe yields to a *Souldier*, that at that time was ſet to watch ſome who were Crucified, and in their Familiarity, one of the Dead Bodies being Stolen from the Croſs, which the Souldier feared might coſt him his Life, ſhe quickly forgot her great Lamentation of her Husband, and conſented the Souldier ſhould hang him upon the Croſs in the room of him that was Stolen. So *Fickle*, *Deceitful*, and *Luſtful* are *Women*, as well as *Subtile*, &c.

Diſcourſe bewitches Men, Raviſhes their Souls, tranſports them beyond themſelves; and, which is moſt ſtrange, when *all their Tattle* is nothing elſe but *Lies*, *Deceits* and *Inventions* to intrap each other. And ſo *Singing*, oh how ſweetly ſhe Sings, no Muſick comparable to it; I am reſolved come what will come, I will have her, I'll hang my ſelf elſe. She *far* out-does the (r) *Samarian* Lalles which inſulted over Kings by their Singing. She exceeds

(r) Plutarch *Diol. Amator.*

Daphnis

Daphnis and *Helena* in both *Singing* and *Muſick*; and *Apollo* himſelf by many paraſanges. *Kiſſing*, *Toying*, *Fooling* and *Playing*, intangle as much ſo do their *Favours*, *Symbols*, *Valentines*, *Letters*; They'll, ſome of them catch a *Woodcock* *Amorous* with a *Nod*, a *Wink*, a *Smile*, a *Jeſt*, a what not? They will and they won't, nay, their very *denial* (ſuch *artifice* they have) ſhall bring on a *diſponding Dotard*. *Their Guiles and allurements* (as (ſ) one notes) *are not to be recounted in a thouſand years.* They'll ſtrongly refuſe and earneſtly deſire the ſame thing at the ſame time, no body knows where to have them till they are in Bed: whence *Philoſtrates* makes divers ſorts of *Cupids* in Pictures; *ſome of one age*, *ſome of another*, *ſome very young*, *ſome with wings*, *ſome without*, *ſome like Boys*, *ſome like Girles*, *ſome with Torches*, *ſome without*, *ſome with Golden Apples*, *ſome with Darts*, *Gins*, *Snares*, *Netts*, *and other Engines in their hands*, as (t) *Propertius* handſomely relates. Denoting the various allurements and devices of Lovers to undo one another.

(ſ) Caſtilio, *lib.* 3.

(t) *Imagines Deorum*, fol. 327. lib. 2. *and* 29.

But, all theſe ſignifie nothing; neither is there any thing of value or ſubſtance in them to take with any ſober Man, duely and rightly conſidered. Prithee, what is there in an *Apiſh, mimical geſture*, a *Compliment ala-mode*, in a fellow that can talk only of the Faſhions, and has ſome Fragments of every play at his fingers ends, can Sing, Fiddle, and dreſs himſelf in the Faſhion, and is ignorant of all Hiſtory and other Learning. Yet *this is your accompliſh't Gentleman*, your *well-bred perſon*, with moſt of our *Giglets and Fooliſh Women*. Or tell me *Philogynus*, what canſt thou promiſe to thy ſelf in Phancying a *kelke-choſe idle Baggage* that is a *meer outſide*, can only wear fine Cloaths, who when they are off is aſham'd to be ſeen, aſham'd of her ſelf, that can only Sing, Prate enough, but nothing out of a Romance, perhaps, if there be any wit in her Diſcourſe. Eſpecially when there is not any thing to be ſeen in her, but will vaniſh with thee (if thou obſerveſt) upon thy abſence, ſo that 'tis to be feared, 'tis thy own

Fond-

Fondneſs and *overweanedneſs* that ſets *too high an eſtimate* on all her *actions*, *geſtures*, and words, which otherwiſe would not be taken notice of perhaps, by any but thy ſelf. Keep but out of her ſight, and thou wilt quickly find theſe make ſo ſlender wounds as they will ſoon heal of themſelves. Make a Covenant with thine Eyes; look not upon her, (*except ſhe be Virtuous*, what doth the reſt avail? They are all, I confeſs, even to *Dancing it ſelf*, well enough, where there is *Virtue*, *Piety* and *Honeſty*, to ballance them. But that is very rare (as you have heard) 'tis commendable to ſee breeding, and a good and graceful Deportment, geſture, diſcourſe, even in a Woman as well as a Man) *Joſeph* therefore ran out of his Miſtreſſes company. 'Tis dangerous even to ſee. *David* ſeeing *Bathſheba* Bathing her ſelf could not refrain. And *Alexander the great*, knowing how perilous ſeeing is, when he heard how Beautiful the Wife of *Darius* was, would not permit her to come into his ſight. So did *Cyrus* by *Panthea*.

(u) As Gregory *Records of him*, Epist. 35. lib. 7.

thea. (u) And so St. *Augustin* would not so much as Live with his own Sister. Let all alone, see none of them: For the sight of Drink increaseth Thirst, and the sight of Meat, Appetite.

Or you may see the Vanity of it, and the groundlesness of these Motives to Love, if thou wilt but go from one to another; or frequent publick Meetings where thou shalt see variety, and so perhaps not only loath the first choice, as I noted elsewhere, but at last, be indifferent for all. As *Paris* lost *Ænones* by seeing *Helena*, and *Cressida Troilus*, by conversing with *Diomede*: As he confessed that loved *Amey*, till he saw *Floriate*, and when he viewed *Cynthia*, forgot them both; but fair *Phillis* he esteemd above all, *Chloris* surpassed her; and yet when he spyed *Amarillis*, she was his sole Mistriss. O Divine *Amarillis!* *Quam procera cupressi ad instar, quam elegans, quam decens!* &c. How lovely, how tall, how comely she was! *Till he see another that's*

that's more fair than * *ſhe* (as the Song runs) *&c. Si diligenter conſideres, quid per os, & nares, cæteroſq; corporis meatus egreditur, vilius ſterquilinium nunquam vidiſti.* Conſider, no body elſe is ſo taken with her as thou art; *'Tis but thy overweaned Fancy, I tell thee.* See her *Angry, Merry, Laugh, Weep, Hot, Cold, Sick, Sullen, and in all attires, Sites, Geſtures, Paſſions*, and thou wilt not be ſo fond, if thou obſerveſt her *Faults*, eſpecially thoſe of her *Mind*; her *Pride, Envy, Incontinency, Diſſimulation, Weakneſs, Lightneſs, Self-will, Jealouſie, Inſatiable Luſt*, &c. and thou't be of another mind quite; thou't ſee thy Folly preſently, and the Irrationality and Groundleſneſs of thy Love founded on ſuch ſandy Baſes. *Lovers cannot judge of Beauty*, nor any thing elſe, *'tis that burning Luſt within themſelves* that makes them taken with a *Song*, a *fit of Muſick*, a *Jeſt*, a *Geſture*, *familiar Diſcourſe*, and the reſt. And this I have heard many confeſs with joy, when they have been come to themſelves; and have blamed themſelves

* *And ſo* Triton, *the Sea god, was in love with* Lucothoe, *till he ſaw* Milæne, *but* Galatea *he preferred to them both. And yet ſhe complained he loved another and another.*

they ſhould ever be ſo Blind, Stupid, Mad and Beſotted to Dote ſo in Love; and have admired they ſhould be ſo Miſled, be ſuch Fools.

This that has been ſaid, may alſo prevent thy being inticed into *Fools Paradiſe* of Love by *Dancing*; A thing, I think, harmleſs and innocent enough in it ſelf, provided it be not abuſed, done ſeaſonably and modeſtly. 'Tis, without doubt, good to learn them to carry their Bodies in a good Decorum, with a good Grace and Port. Yet I'll tell thee, *Philogynus*, It has been diſallowed by many of the *Fathers*, and condemned by *general Councils* as a *forceable provocative to Luſt*, and *all manner of Wickedneſs*. *Robert* Duke of *Normandy* thus was catch't by *Arlotte* the Mother of *William the Conquerour*, ſeeing her Dance in the Country with her Companions; Queen *Katherine* by *Owen Tedor*; *Herod* by *Herodias*'s Daughter. *Uſe not the Company of a Woman that is a Singer or a Dancer, leſt thou be taken in*

in her Craftineſs, is the Counſel of *Syracides*, cap. 8. 4. My *Philogynus*, *Gregory Nazianzen* would not be ſeen in ſuch Company. And *Hædus* maintains, *Luſt*, though it be not ſeen, yet is taught in *Theatres*, and theſe *Dancing Schools*. I ſhall deſcend, therefore, now to the laſt, concluding with *Tully*, *Nemo ſaltat Sobrius*.

Diviſion

Diviſion VI.

Luſt.

AND now conſider ſeriouſly, *Philogynus*, what I have ſaid before, and thou wilt ſave me a great deal of Labour touching this *Luſt*; which in plain Engliſh is nothing elſe but that which thou calleſt *Love*. And all thoſe Allurements of *Beauty*, *Riches*, *Greatneſs*, *Apparel*, *Deportment*, *Looks*, *Geſtures*, *Diſcourſes*, *Familiarity*, *Toying*, *Fooling*, *Singing*, *Muſick*, *Dancing*, &c. Tend only to it; tend to excite and ſatisfie it, and exactly delineate it in all its dimenſions. All that our (*x*) *Poets*, both Ancient

(*x*) They are the Prieſts of *Cupid*, *Homer*, *Horace*, *Virgil*, *Ovid*, *Buchanan*, *Propertius*, *Martial*, *Menander*, *Gallus*, *Tibullus*, *Catullus*, &c. Secretaries.

And our *Greek* and *Latin Epigramatiſts*, Loves *Anthony Diogines*, *Euſtathius*, *Longus Sophiſta*, *Ariſtinætus*, *Plato*, *Achilles Tatius*, *Heliodorus*, *Plutarch*, *Lucian*, *Ariten*, *Prodromus*, *Parthenius*, *Theodorus*, &c. And our new *Arioſtoes*, *Boyerds*, Sir *Philip Sydney*, Sir *John Sucklin*, *Benjamin Johnſon*, *Shakeſpear*, *Beaumont* and *Fletcher*, *Cleaveland*, *Cowley*, *Dreyden*, &c. and all Authors of *uranias*, *Romances*, *Fairy Queens*, &c.

and

and Modern have wrote in this kind, tend only to explain unto us what this *Love burning Luſt is*, The Lives and Deaths of theſe *Hair-braind Fools*; And ſo are moſt of our *Romances*, To what other end and purpoſe are, I prithee, all thoſe Love Letters and Bawdy Songs, but to diſcover what is in the breaſts of theſe *Dizards*, or to excite the ſame in their Miſtreſſes and Servants. Such as theſe, (a taſte only therefore, and proceed.)

He caſt his Eye upon Emilia,
And therewith he Blent and cryed Ah, ha,
As though he had been ſtruck unto the Hearta.

Thou Honey-ſuckle of the Hauthern Hedge,
Vouchſafe in *Cupid*'s Cup my Heart to Pledge.
My Hearts dear Blood, *ſweet Cis*, 'tis thy Carouſe,
Worth all the Ale in Gammer *Gubbins* houſe.

I ſay no more, Affairs call me away,
My Fathers Horſe for Provender doth ſtay.
Be thou the Lady *Creſſent-light* to me.
Sir *Trolly Lolly* will I prove to thee.
Written in haſt, farewel my *Cowſlip ſweet*,
Pray lets a Sunday at the Ale-houſe meet.

Doſt ask (my Dear) what ſervice I will have?
To love me day and night is all I crave.
To Dream on me, to expect, to think on me.
Depend and hope, ſtill covet me to ſee.
Delight thy ſelf in me; be wholly mine,
For know my love, that I am wholly thine.

And

And as *Chaucer* has it in the *Knights tale.*

His Sleep, his Meat, his Drink is him bereft
That lean he wareth, and dry as a Shaft.
His Eyes hollow, and griſly to behold.
His Hew pale and Aſhen to unfold.
And ſolitary he was ever alone,
And waking all the night making moan.

Nay, old men as well as young can't reſiſt, as the ſame *Chaucer* has it in the ſame *Tale.*

——when he felt Death,
Dusked been his eyes, and faded is his breath,
But on his Lady yet caſteth he his eye.
His laſt words was, mercy Emely,

His

His Spirit chang'd, and outwent there,
Whither I cannot tell, ne where

And though the *Women seem Coy*, they are not a Jot behind the Men.

With *raging Lust* she burns, and now recalls
Her vow, and then Despairs, and when 'tis past,
Her former thoughts she'll prosecute in haste,
And what to do she knows not at the last.
She sees and knows her fault, and doth resist,
Against he *filthy Lust* she doth contend,
Ah, whither go I? what am I about?
Ah, God forbid, yet doth it in the end.
Nor did she come although 'twas her desire,
Till she compos'd her self and trimm'd her tire,
And set her Looks to make him to admire.

'Tis

'Tis reported of the *Sultan* of *Sana*'s Wife in *Arabia*, who fell ſo in Love with *Vertomanus*, a comely Traveller into thoſe parts, that ſhe thus bemoaned herſelf, *O God, Thou haſt made this man more Beautiful than the Sun, I would he were my Husband, or that I had ſuch a Son.* She fell a Weeping, and ſo Impatient at laſt, that ſhe would have had him gone in with her and ſent two of her waiting Maids to him with many gifts and promiſes. But when he refuſed, ſhe offered to go along with him, and leave all in the habit of his Page or Lackey, ſo ſhe might enjoy him reſolving to kill her ſelf elſe. And ſo they will all when they truly Love. *Luſt* is more outragious in them than men, when it takes. And when doth it not think you? unleſs they be old. Truſt none of them, therefore, Let them all alone; I mean as to Marriage, They'l be too hard for thee every way. If thou be wiſe, ſince there is ſuch hazard, ſuch deceit in the Female Sex, keep thy ſelf as thou art, 'tis beſt to be free.

Are not theſe good grounds and reaſons for

for thy Love now? Art not thou a wise fellow to run mad after *Toys*, *Shadows*, things of *no moment or substance*, a *bundle of Deceit and Villany*? Old honest *Chaucer* will tell you how they were in his time above three hundred years ago in his *Romance of the Rose*.

Eb'ry each of them hath some Vice,
If one be full of Villany,
Another hath a Liquerish Eye.
If one be full of Wantonness,
Another is a Childeress.

'Tis natural to them to be so. And as *Chaucer* notes elsewhere,

For half so boldly there can non,
Swear and Lye as Woman can.

Their Stars incline them, as the *wife of Bath* speaks from her own experience.

I follow, aye mine Inclination,
By virtue of my constellation.

And now let us, *Philogynus*, proceed to consider *the second end of Marriage*, since they are so still, and ever will be.

MEM-

MEMBER II.

Of the Second end of Marriage, the Continuation of our Kind.

RIdiculous enough are the Phancies of many men who are thereby too often guided. Some, I know are ſo beſotted with the deſire of an *Off-Spring*, as they have ran any hazards; run hand over head, and quite undone themſelves. *The greateſt madneſs imaginable if we rightly conſider all things.* They'll tell you Children keep up, and Eternize their Name. But the pooreſt way it is of immortalizing them that can be, and common to the *baſe* as well as *the Noble*, to the *Peaſant* as *the King*; nay even to *bruit Beaſts*. The nobler

way is *by great Actions* (as I have elsewhere declared) *noble works and attempts*, whereby *a mans name will be engraven in his Merits* and *Atchievements* so deep, *as the Teeth of time can never devour*. And we commonly see the *greatest works have been done by Childless men*.

Besides, *the Risk that's run for them is dubious and hazardous, yet obligatory*. And admitting *the wife be virtuous*, thou art not sure *whether he that shall come after thee and possess thine inheritance, shall be a wise Man or a Fool*; call to mind that old Proverb, ἡρώων τέκνα, πήματα, *Heroum filii noxæ*; great mens Sons seldom do well, *Augustus* exclaims in *Suetonius*; *Jacob* had his *Ruben*, *Simeon*, and *Levi*, *David* an *Absolom*, and *Adonijah*. And *wise* Mens Sons are commonly *Fools* (as I noted a great while since in a small (z) tract) *Socrates* his Sons were all so; and *Solomon*'s only Son we read of, *Rehoboam*, was no other, or little better; and there is good reason for it (as I also tell you there) *because their natural spirits are resolved by their great studies, and converted*

(z) ὁ Ἄνθρωπος κάλλιξο χὴν, Fol. 61.

verted into Animal, whereby they gave due benevolence (as St. *Paul* prettily terms it) *weakly being moſt conſumed in ſtudy.* They had better be Childleſs: 'Tis too common in the *middle ſort.* Thy Son's a *Drunkard*, a *Gamester*, a *ſpend-thrift*; Thy Daughter's a *Fool*, a *Whore.* If theſe have not good Eſtates, their charge will undo them, what greater miſery than to beget Children and leave them no better Inheritance, *than Hunger and Thirſt*, joyned *with Nakedneſs*? no Plague *like to want.* And if thou haſt Means, 'tis ten thouſand to one if they will be ruled by thee.

Beſides, they are *certain Cares* and *uncertain Comforts*: many times *the extravagancies and vices but of one*, cauſes more Trouble *than will overballance the pleaſure in all the reſt.* And, 'tis for the moſt part ſeen, that the diſpoſitions both of Body and Mind ſuit more with a *Brother*, a *Kinſman*, and, it may be, one *farther off in Blood*, than with *the Children*: Foraſmuch as the *ſurer ſide*, at leaſt (*if not both*) is *a ſtranger to the Family.* 'Tis neither Hereſie nor Imprudence then, to a-

dopt an Heir to thy mind, *though nothing of kin, equally wise with thy self, or endued with such Virtues as thou couldest wish thou hadst a Son of.* Whence the *Italians* make little or no difference between *Children* and such as are *near of kin*, so they be *Allied* and *Virtuous*, they matter it not. Since *they can never be certain, whether their Children be their own.* I think therefore I need add no more on this Subject. Let's now a little compare a Married Estate to a single Life, which was the last thing premised.

Member

MEMBER III.

Deſcription of a Single or Unmarried Life.

MArriage and its Events, on the other ſide, being thus conſidered *every way*, in *all circumſtances*, in all *its hazards*; all its *Juggles* and *Deceits*, we ſhall find a *ſingle Life* much to be preferred.

A *Batchelor* lives *free*, *ſecure*, *contentedly* (as I have alſo noted in my * laſt Book ſo often quoted) *wealthily*, *quietly*, *plentifully*, *ſweetly*, *merrily*, and *happily*. He has none *to care for*, but himſelf; none *to pleaſe*, none *to diſpleaſe and control him*, no *charge*, he may *live where he will*, he is his *own Maſter*, and *courted by all* in hopes of *being his Heir*, in hopes of *Marriage*, &c. *Reverenced* and *Reſpected* he is, wherever he comes: Every one *invites him*, ſtrives *to obliege him* for

* Pag. 209.

their *own ends*. And so, on the other side, what an excellent state is *Virginity*? Marriage fills *the Earth*, but Virginity *Paradise*. 'Tis a never-fading Flower; whence *Daphne* was Metamorphosed into a *Bay-tree*: which being ever Green shews Virginity to be Immortal. A *blessed* thing in it self, and as the *Church* of *Rome* holds *meritorius*; and St. *Paul* *would have all like himself.

*1 Cor. 7. 7.

Consider, my dear *Philogynus*, what a *slavery Marriage is*, what *an heavy burthen*, *a yoak*, *and that very uneasie*, that thou undertakest; how hard *a task thou art tied to*, and *how continuate for Life*, and it may be, *all thy own life*, what *Squalour* attends it what *unkindnesse*, what *charges*, (*Wife* and *Children* being a *perpetual bill of charges*,) besides a myriad of *Cares*, *Miseries* and *Troubles*. So many, and such *infinite incumbrances* accompany this kind of Life. Another thing is too, when thou art Married, *all gifts cease*, no friend will *esteem thee*, and *thou shalt be compelled to lament thy miserable misfortune* all thy dayes; as being *rejected by all*, a *meer castaway*, a

lost

loſt Creature he is. Had he not been Married I would have help't him to a *brave, young, rich, and virtuous Lady,* or beſtowed *my ſelf* upon him. He ſhould have had the choice of all my *Daughters,* and *my ſelf* to boot. He ſhould have *lived with me* as long as he pleaſed and not coſt him a *Farthing,* only for his company. But now he has utterly *undone* himſelf, *ſplit* his Fortunes. *He had better be hanged,* If this be the Doom of the firſt, what ſhall we ſay of the ſecond? I'll add a word.

MEMBER IV.

Of Second Marriages.

DO but ſeriouſly weigh and obſerve what I have ſaid, and thou wilt not admire if I thus conclude. *What ſhall we ſay to thoſe that marrie again and again?* After they have been *ſet free*, are in *Love with their Fetters again and again*, *Dote*, are *Beſotted*, run *Mad again?* Truly, I think they *deſerve not our pity*, but are to be looked upon as *Bedlams*, or rather *Demoniacks*. They are *poſſeſt*, without doubt, and if we may believe the ſtory that goes among the *Romaniſts*, are in a very deſperate condition, who tell us, that ſome honeſt well-minded Fellows travelling to *Heaven*, it may be *Cuckolds*, ſome of them, (for they were all married) when they came to *Heaven gate*, one knocking, St. *Peter* (whom they feign to be the Porter) asked

asked haſtily who was there, the reply was, *a poor ſinner*; Oh, a Sinner, ſaid the *grave Saint*, haſt thou been in *Purgatory*? yes quoth the Sinner, *for I married a Wife that made me weary of my life, ſo very a ſhrew ſhe was.* Whereupon he was let in. Another of *the ſhole*, hearing what paſs'd, and how well his comrade ſped, as ſoon as the door was ſhut again, knock't in like manner; and being demanded the ſame queſtion, whether he had been in *Purgatory*, anſwered yes, for he had married *two ſhrews.* Haſt thou ſo, quoth honeſt *Peter*, then *get thee gone to the other ſtate; for here is no room for Fools.* And ſo he went his way very penſively; but whither, I don't know, neither do I care: Teach him to be wiſer. A Man may pity an *honeſt, harmleſs Gooſe-cap* that is enſnared by a *Woman* once. The *Devil himſelf* could hardly avoid it, did he live upon *Earth* and ſee the Allurements of Women, and their devices. *Semel inſanivimus omnes.* But to be *twice mad in an Age*, to be *twice in Purgatory*, 'tis *as bad as Hell.* St. *Hierom*, a *Learned* and *Holy* Man,

(to

(to omit what S. *Paul* says of it); and one of the *Fathers* of the *Church*, will tell you, *to marry at all, is little better than Fornication.* But *to marry twice is down right Bawdry, and utterly condemned by him.* What shall I say? MEN, (say what I can) will do what they will, following their *sensual appetites.* Yet this will I say, *To be carnally minded is death.* Nay, St. *Hierom* goes farther, maintaining Marriage to be little better than a *Sin*, And *Tertullian* condemns all second Marriages. So *Tully* when perswaded to marry a second time; answered he could not *simul amare & sapere*, be Wise and Love at one time. *Jupiter* himself cannot intend both at once. But I shall add no more of this, since I hope that thou wilt forbear committing this *FOLLY* once.

For, consider, *Philogynus*, I have in short given thee a taste of what Marriage is, and the Grounds and Reasons of thy Love, which are Groundless, and indeed, no other than *Lust*. Be admonished and beware, therefore, you see what Cares, Fears, Jealousies, Dangers, Anxieties

ties and Troubles attend it to diſwade thee from it, Let *Reaſon* take place. *Cupid* is blind; and ſo are all his *Diſciples*: Nay they are mad, and hurried headlong, though it be to their ruine, ſhame and diſgrace. *This Damn'd Luſt* counterballances all the reſt, captivating them like ſo many *bruit Beaſts*; for in this *licentiouſneſs* & *ſordid act of coition* they are no other, they are no better, differing nothing from them, and look as *like Aſſes* when they have done, it being one of the ſillieſt actions a man poſſibly can be guilty of all his days. Thus *Elpenor* and *Grillus* became *Swine*. *Lycaon* a *Woolf*. *Caliſto* a *Bear*. *Tereus* a *Lapwing*: And *Jupiter* what not? (as was before noted) a *golden Shower*, a *Cuckoe*, a *Bull*, a *Swan*, a *Satyr*, &c. And *Apuleius* an *Aſs*. And ſo they are all *inſenſati*, *infatuati*; For, what other meanings can all thoſe Learned and Witty *Poets* have in their ingenious fictions, but to point out and indigitate to us, that a Man given over to his *Luſt*, is no better than a *Brute*; no better than thoſe *Satyrs*, *Wolves*, *Bears*, *Bulls*, *Swine*, and *Aſſes* they compare them to?

Wherefore I ſhall conclude with the

Apoſtles

Apoſtles words, 1 *Cor.* ver. 1, 7, 8, 26, 27, 38. (my dear *Philogynus*, Concerning the thing whereof you wrote unto me) *It is good for a Man not to touch a Woman. For I would that all Men were as I my ſelf, I ſay therefore to the unmarried, it is good for them if they abide even as I. Concerning Virgins I ſay, it is good for a Man ſo to be. Art thou looſed from a Wife, ſeek not a Wife. So then, he that giveth her in Marriage doth well, but he that giveth her not in Marriage doth better.*

FINIS.

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